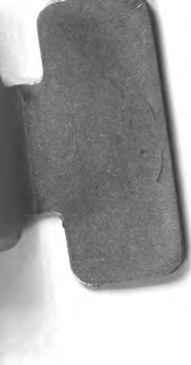
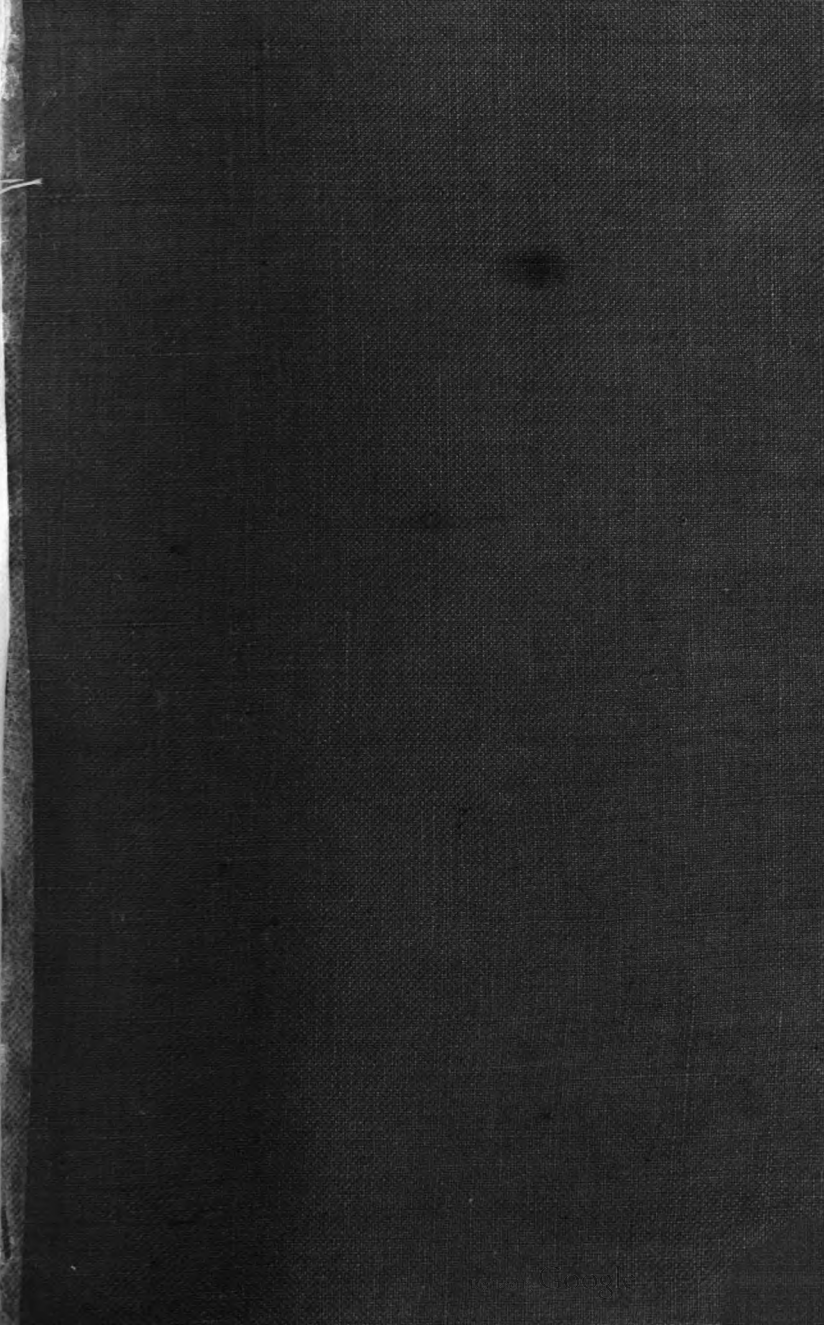

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NINE AND TWO;

OR SCHOOL HOURS :

A

BOOK OF PLAIN AND SIMPLE INSTRUCTION,

Written partly for the poorer classes in the agricultural districts,
and for that description of teaching afforded to the children
of farm labourers in

SUNDAY SCHOOLS;

And partly for the rising generation in all ranks of society,
between the age of eight and sixteen years :

TO OPEN THEIR UNDERSTANDING, TO GROUND AND
SETTLE THEIR FAITH,

AND TO

IMPROVE THEIR GENERAL BEHAVIOUR AND DEPORTMENT
IN THE DUTIES AND COURTESIES OF EVERY-DAY LIFE.

BY

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INTRODUCTION.

It has been very happily remarked in a recent Number of the most eminent publication in Europe, that "where a million can write for the few, there are but few who can write for the million." Some authors are condemned because they have laboured to write down to the level of the poorest people's understanding, as if grudging them any advancement in literature, or wishing to confine their thoughts within the narrowest conceivable range of words and subjects; and others, again, have been considered unwise and cruel, in having circulated among the humblest classes a description of books far beyond their comprehension, even in the very matter of spelling, and still further beyond those limits which, it is conceived, ought to bound a poor man's inquiries into knowledge. Apart from either of these advocates for learning, is a number whose name is still "legion,"—for they are many,—who, because it has transpired in a variety of instances, that well educated youth of either sex, in the labouring community, have, after all, turned out badly, will pertinaciously insist that the less education we supply to the poor of the land, the better for *them* and for ourselves too. To discuss this impracticable theory would be idle; but to attempt to discover where and what the defect is, and why, after sowing so much good seed, such unproductiveness should be apparent, is, indeed, an inquiry well becoming the scholar and philanthropist. To use the language of the able reviewer above mentioned, "there are hundreds of scholarly men at this moment writing books, full of the best possible truths for the lower—and indeed for all—classes of this country;"

and a consoling circumstance it is, seeing how widely even yet the grossest ignorance prevails in many a quarter where mankind and misery are found, and where all the average opportunities of acquiring knowledge have been afforded with little or no success. Among those "hundreds," I venture, with all due deference to abler writers, to enlist : in the cause of the poor in particular, and of the rising generation of youth at large, without respect of persons. From *one* great teacher at least, I have gained the most valuable advantages. Experience, of upwards of twenty years in the arduous duties of a Parish Priest, conversant with every minutest particular of the prevailing systems of education, has had its almost perfect work, and "the short and simple annals of the poor" in the several parishes, rural and metropolitan, in which I have learned and laboured truly to attain to a salutary conviction on this all important subject, have long since assured me that common-place tuition is rarely felicitous in its results ; that mechanical adroitness in reading, writing, and arithmetic, does not constitute education,—does not suffice to train up children in that "more excellent way," from which it is so fervently to be desired they may not in their old age depart. If we are intent upon raising a durable structure of religious knowledge, all glorious in moral excellence, in sound principle, in self control, in intellectual strength,—we must dig deeply, and lay a wider foundation than general usage inclines to mark out, when occupied in what is termed rudimental or elementary learning. In addressing the earliest instructions to a hitherto undisciplined, unenlightened class of learners, I would preface my teaching with the words of Caiaphas, "Ye know nothing at all ;" and then proceed with the great Exemplar of all teaching and wisdom, *to open their understandings* ; taking nothing for granted, but contrariwise, believing that the most glaring and self evident facts, even of every day existence are, as regards *their* cognizance

thereof, like a sealed book. I speak of learners who bring no stock of ideas into schools; who have no capital of knowledge, not so much, in some instances, as amounts to an acquaintance with the name of their own parish, still less of the adjoining one; and whose habits of life seem, with rare exceptions, to confine their reasoning faculties within the smallest imaginable range of exercise; "what shall we eat, or wherewithal shall we be clothed?" constituting, apparently, the "be all and the end all" of their contemplations. None but those who have laboured to instruct and improve such pupils, can form the slightest conception of that crass and stupefying ignorance of the commonest truths and realities which obstructs the acquisition of book learning. I have no reason for supposing my impressions are singular, or for believing that my young Sunday School lads are not in every respect equal to the best description of labourers' children; (in some points, perhaps, superior;) but I speak feelingly when declaring that occasions do arise when a bystander would be tempted to infer that some soils defy cultivation. Being a better gardener than to admit *that*, I mention it merely as a hasty and erroneous conclusion; but this is certain, that before we attempt to engraft any *new* notions, we must "teach the young idea" to discern the right hand from the left, or, let poets say what they may, it will never "shoot." In employing this familiar phrase, I mean nothing more than a sense of discipline, in creation of which our metropolitan National Schools are surprisingly successful; each class being speedily taught to work like first-rate machinery, every movement of which is in obedience to the regulator, and where wheel aids wheel with reciprocal power and usefulness. And, truly, where we expect these moral engines to produce such an effect, there is nothing comparable to the reiterated strokes of daily exercise in the faculty of thinking; but in our agricultural districts this is unattainable. There the

opportunities of enlightening the rising generation are necessarily few and far between. Six days the boys labour and do all that they have to do in the field, the barn, the hedge, the strawyard, and the stable; on the day following those six, they come before us jaded with a week's toil, and dulled by occupations that call for little beyond mere physical exertion. The flail and waggon whip are not congenial precursors of the spelling book or Scripture questions! He who has been principally engaged with the corn bin or the dung cart, or whose talk has been of bullocks or whose walk has been with hogs and sheep, cannot, in the course of things, be expected to discover great taste and relish for the Psalter and Catechism. It is, nevertheless, marvellous to see what can be accomplished in the two or, at the utmost, three hours appropriated in Sunday Schools to miscellaneous instruction of these poor children of rugged nature; and all important is the necessity of employing such attention as they can be prevailed upon to bestow on study, in the best possible manner. Where mist and cloud hang over intellect the progress of elucidation must be slow, but if every sentence in the lesson serve to impress some wholesome truth or to dispel that darkness which is painfully *felt* by the teacher if not by his pupils, that system will eventually prove the best which wins them over to the attentive consideration of the subject of instruction, and excites them to pursue it as a recreation rather than as a task. Accomplish this, and a great portion of that shrewdness which they evince amid every-day occupations as workmen or labourers, will become available towards the attainment and retention of the most precious truth. "If there be first a willing mind" to make such progress, the way lies clear; but in intellects so untutored we must not presuppose an ability sufficient to lead them along that way without continual aid from superior knowledge and discernment; but this they can only derive on one day out of

seven, and hence arises the chief impediment, the double toil and trouble. Much of these children's inability to think and to draw self-evident inferences in the course of their Sunday lessons, results from their never exercising the faculties of their minds in the week, upon any one subject associated with those lessons. For this reason I would always endeavour to connect the instructions received in School, on the Sabbath, with the employment to which they are severally to return on the next six days ; and, in small parishes, where a clergyman generally knows what each boy works at, and what his attention must mainly dwell upon, it is not difficult to blend certain recollections of book work with the operations of the field or farm-yard work, so as to make memory a powerful and most friendly ally, and to prepare the otherwise thickening intellect for further advances in knowledge on the day of rest. Once create a thirst for learning, and a disposition for imbibing and applying elementary truths, and you have a soil prepared for remunerative tillage. The child who imagines everything to have sprung up around him by chance, or whose benighted understanding lays not up a single edifying truth from one month to another, is not advancing one step towards civilization. Perception must be quickened, curiosity stimulated, and a certain degree of ambition aroused to the pursuit of more and more information through the medium of books and teachers ; under a conviction, that unless they thoroughly comprehend everything they read, they will only find learning hateful, and cast it aside at the earliest possible opportunity, as a task that has oppressed them with its wearisomeness and disgusted them with difficulties. It may be inferred from this, that till boys and girls read with relish, the reading is all but worthless,—and till they evince a decided taste for the acquisition of knowledge and an evident desire to increase their originally scanty stock of ideas, there will be no successful developement of the

understanding, no foundation laid for improvement under any future advantages. Where these friendly feelings are wanting towards the subject matter in hand, we shall do little more than utter dark sentences to our listless disciples, and open our mouths in parables which they may hear indeed, as a point of discipline, but not discern. The interpreter, therefore, has immense labours to perform and general good will to acquire, by patient and faithful explanation of *every word*, if need be, before he hastens to ask the signification of *many*, or call upon his unpractised listeners to draw conclusions from lengthened paragraphs or even short detached sentences. The school-master, in fact, unlike the legislator, must condescend to the minutest particularization and detail; *de minimis curet*; and whether we train for time only or for eternity, let us not “despise the day of small things;” whether we be intent on educating a loyal subject or a sound Churchman,—(and wo to those who devote not equal care to both objects!) we must be explicit, circumstantial and most candid in bringing forward the strong reasons for serving GOD faithfully, and for maintaining steadfast allegiance to the mitre and the crown. We must take special pains to declare beyond all possibility of mistake what constitutes good membership in either the civil or religious establishment, and fairly and freely enumerate the claims they severally put forth to our life-long affection. Neglect this in early years, and the consequence will be little else than a vague assent to what is loosely termed the established religion on the one hand, and to settled government (*Troüm Tyriorumve*) on the other; for spontaneous notions on Faith and policy are of most uncertain and capricious growth, and seldom fail to branch out into error of the most pernicious tendency. If I consider the Churchman to be in a more excellent way than the Sectarian,—the one adhering, through evil report and through good report, to an ordinance of the Almighty, while

the other turns aside to man's inventions, I must unreservedly declare my reasons for that opinion ; and if they be valid, if they be warranted by insurmountable and stubborn fact,—if they have the concurrent testimony of Scripture and common sense to recommend their adoption, why should I not ground my own and my poorer neighbours' children on a foundation which, “ as a wise master-builder,” I know to be sure and certain ? If I lament over the enlarged extent of disaffection towards good government, or of habitual defiance of law, or have I encounter the rebel spirit of insubordination among certain ranks of the labouring community, it becomes me to enquire and investigate whether sufficient pains were ever taken to make these stiff-necked ones in our generation understand and rightly appreciate that doctrine, which teaches that rulers are not a terror to good works ; that the same text which bids them fear God, enjoins honour to the King, and that submission is due not only to him as supreme, but to those, also, who act in authority under him : that the same Catechism which teaches reverential respectfulness towards the Spiritual Pastor, warns us, also, to live in dutiful obedience to the temporal governor and master, guardian or employer, and to testify a becoming deference to all our betters. It is not enough to alledge that our children are taught all this in the Catechism. The mere ROTE repetition of that Catechism, admirable as it is as a compendium and code of duty towards God and man, is altogether insufficient to form or influence character. The most accurate recollection of its several heads, as regards merely a correct enunciation of the answers, avails little to deliver in temptation or to deter from evil,—only for this reason, that the child is seldom made thoroughly to understand or encouraged to retain the full meaning of the words committed to memory. We may multiply “ Broken Catechisms” *ad infinitum*,—we may adopt never so many New Primers and Rudimental Question Books, but so long as the

rote memory system alone is in force, nothing, or next to nothing, will have been effected towards a correct or practical comprehension of text which may have been diluted, indeed, but not dilated and explained to the extent requisite for success.* And I mention the Catechism thus particularly, because, as all are aware, it is very properly the earliest form of religious teaching employed among all classes of society : with what degree of success it is beside my purpose to inquire. How duly I appreciate it, will appear in the pages of this book where a portion of it is made the groundwork of the most useful lessons. But it is impossible to believe that so many excrescences on the face of Protestant England should have grown up in the shape of conventicles and schism houses, had more sedulous efforts been exerted to prove to each rising generation of youth *why* they ought to value the ministrations of the Church and to live steadfast in allegiance to it ; *why* they ought not to grow up with an ignorant impatience of discipline and good government ; with a constitutional horror of rates and taxes ; with a secret distrust of every churchwarden, overseer, and assessor in the land ; with a vulgar prejudice that all tithes are an abomination, and all clergymen austere men, reaping where they have not sown, and gathering where they have not strewed : *why*, moreover, they should not entertain that impression with which so many myriads live and die, that the rich are wrongful owners of wealth and that the poor are undeservedly dependent. With a vast proportion of the rural population these prejudices and antipathies have become almost hereditary, and the grand march of the million is at a quick

* The following anecdote in illustration of Rote Memory Systems may not be deemed irrelevant. A class of from ten to twelve boys were called up, in a Sunday School, "to say their Catechism." On coming to the ninth article of the Apostles' Creed (the Holy Catholic Church, and the Communion of Saints) the lad, whose turn it was to speak, began with "The forgiveness of sins." "No," said his instructress, "is there not something before that ? something about the Church ?" "If you please, Ma'am," said he, "the boy what believes in the Holy Catholic Church is at home with the measles!"

step, indeed, but certainly not to the tune of contentment, or there would be less "complaining in our streets."

We live in days when the bare capacity to read, write, and cipher is not sufficient to make either a good Churchman or a loyal subject; but, as I have taken occasion to show in more than one publication on this all important theme, there is fearful risk in Ultraism here. We wrong the poor man's child if we teach him to lisp "great swelling words of vanity," to plume himself on initiation into arts and sciences! Such education, in that class, is preposterous,—I would say, almost criminal. It is the breaking down of barriers to which Divine wisdom ordained existence, so long as the poor should continue in the land; and we know that they are "never to cease out of it." On the other hand, we are not justified in permitting a poor lad to pass from infancy to youth, from youth into manhood, in total ignorance of all he sees, hears, touches, and treads upon:—we are not treating him as a rational being in denying to him information on subjects upon which his developed and assisted reason might dwell with daily increasing profit: such as belief in Almighty God's superintending Providence; the nature of that earth on which he lives, moves, and has his being; the nature of the firmament over his head and of the clay beneath his feet. Why should he be left as unconscious of the nature of the material from which his raiment is made, as the horse is of his hide or the ram of his fleece? Why be left to wake and sleep, to eat and drink, to abide in the shelter of man's habitation or face the rain and wind, the lightning and the thunder, the summer heat or the winter snows, with no more knowledge of fire, water, earth, and air, of all element and material, than the snail possesses of the construction of his shell, or the wild ass of that fluid which quenches her thirst in the water brooks! What is the amount of GOOD derivable from such unacquaintance with the simplest knowledge? Is it humanizing? Is it civilizing? Is the absence

of it endearing in the individual? To what are we to attribute so general a predisposition for gross and brutalizing indulgences? To what, that surly indifference to more rational and less selfish sources of enjoyment which characterizes the lowest grades? To what are we to assign that awful ignorance of all the vital truths of revelation in which the common herd of mankind live and die like the brutes that perish? How are we to account for that savage incivility and revolting absence of the commonest courtesy which characterizes the peasant lads of seventeen or eighteen years of age when coming in contact with their superiors, but by adverting to the indifference with which they are suffered to shift for themselves at a very early period of even their boyish existence, and left to learn anything or nothing, good or evil, provided they can but hew wood or draw water, steadily, upon the farm?

All their repulsiveness, all their hard and dogged insensibility may be traced to the uncharitable denial of such instructions in the day of boyhood, as would have imparted a far different tone and feeling to the growing youth, and given the best of impulses to the man. I look upon the mind in infancy as on a blank sheet of paper: there it lies, open, at hand for whoever may first write in fair character, or leave foul defacing blots upon its surface; and soon, very soon, must it become a tablet worthy of perusal and honour—the repository of “ whatsoever things are honest, pure, and lovely,” or a scroll fitted for destruction. Now it is with such **BLANKS** that we have to deal in all rudimental teaching; after the first initiatory processes, the merely mechanical art of reading with fluency, have been mastered. We have to fill them up; we have every salutary impression to make, every right principle to instil, every virtuous disposition to cherish, every pure, honourable, generous motive to implant, every nicest sense of all that truly dignifies or as surely debases our nature, to inculcate; for this is the *minimum* of moral and religious culture. He who rai-

As the ladder of learning, must be scrupulously cautious so to prepare the *locus standi* that its head shall reach, as it were, the skies, though its base be on earth ; for whosoever educates not for eternity “ speaketh as a fool,” and if he have not charity enough to remember the soul’s immortal destiny, his most lucid precept is but “ as sounding brass,”—his most learned explanation is but as “ a tinkling cymbal.” Thus piously taking up our position, we may wait upon teaching with goodly hope. Explain, amuse, attract ; hold fast and rivet the awakened attention ; but let it not be forgotten that the didactic style is seldom captivating, and that in moral instruction he alone may reckon on success who can gain the heart* as well as the eye and ear ; who considers nothing learned that is not thoroughly understood, and nothing likely to prove practically excellent and efficacious in forming principle or habit, which is not firmly believed. On this account I would always endeavour to keep alive the keenest interest in all that is being read from the beginning to the end of the chapter. Young memories recoil from long sentences, and unphilosophical students understand not syllogisms. Avoiding a wearisome recurrence of questions and answers, or sapient dogmata from the lips of the teacher, which for the most part exhaust rather than enforce attention, it will be found that the happiest method is that which conveys a certain proportion of instruction to each boy in the class without making a direct call on either his powers of perception or memory. One of the most striking excellences of the Madras system was the tendency of that mode of tuition to make the pupils unconsciously teach and edify one another ; and where a subject is handled in such a manner as to create in each lad a DESIRE to bear his part in the discussion, the reminiscences secured by that species of mental exercise constitute a far surer means of retaining ideas and lodging truth in the recesses of the young mind, than the most accurate rote

* “ With the heart man believeth unto righteousness.” Rom. c. 10. v. 10.

repetition that ever astonished an auditory. How much more readily and correctly is familiar conversation remembered and detailed than the plainest narrative couched in what is called a bookish style! The lucid testimony occasionally delivered in our Courts from the witnesses' box affords proof of this. Any arrangement, therefore, which associates two or three readers out of ten or twelve, like principal actors in a scene, as querists, commentators and respondents, in sentences so constructed as to carry attention and curiosity along with them, will, in general, be found the most pleasing and profitable both for master and scholar.

On such a plan, generally speaking, the FIRST PART of the Work now offered to the public has been framed. I would recommend such of my brethren who teach in their own Sunday Schools, or the Assistant acting under their immediate superintendence, to limit the class of readers to twelve or twenty at a time according to the numbers in school, and to distribute the subjects or paragraphs among them in the way most likely to keep alive the attention and interest of all. There is nothing to interfere with such oral comment or elucidation as may here and there seem necessary, beyond, perhaps, the length of time likely to be occupied in the lesson ;* but the subject matter of every such lesson will lose none of its usefulness by being read at different intervals. One point, however, is essential and should not be neglected ; the book must be regularly read through, and each lesson, bearing mostly on the one preceding, must be taken in its order ; or much of the general efficiency of the Work will be sacrificed.

It will be seen that some pains have been taken to substantiate the claims of our National Church to the veneration and affection of the poor as well as of the rich of the land. In the discharge of this duty the most explicit language has been em-

* The book takes its title from the hours at which my own Sunday School teaching begins, throughout the year.

played to mark the broad distinction between the ministry of an Apostolical priesthood and the intermeddling pretensions of self-called, self-constituted preachers. Ignorance of the import and excellence of our Liturgy is one of the main supports of Sectarianism, and the absence of our Prayer Book in the cottager's home is to England what the absence of the Bible is to the labouring classes in Ireland ; the people sit in darkness for want of both :—darkness which is felt, and which the enemies of our Order are naturally most unwilling to dispel. I consider it only consistent with the obligations of a clergyman's calling and with that charitable sympathy which every poor unlettered labourer demands at his hand, to endeavour to disabuse my humble friends of the gross errors in which several appear to be merged, without any compensating comfort or edification. I appeal, through the pages of this book, to their plain, common sense,—I open our treasures and present to them the gifts of our wisest men,—not perishable gold, indeed, nor frankincense and myrrh, whose fragrance and costliness vanish together in smoke ; but I unfold for their dispassionate perusal and consideration the pages of our Prayer Book, and bid them, as a successor of Christ's Apostle and Martyr, hold fast the form of sound words and speech that cannot be condemned. Before we upbraid our poorer neighbours with contumacy, let us be just, let us be considerate and candid. We may appeal in vain to their regard for their forefathers' Temple : the day of such hallowed and endearing associations is gone by, perhaps for ever. It is worse than useless to challenge them to prove their consistency and faithfulness as members received through Baptism into our Churches ; such language is meaningless in ears that have never yet listened with complacency or relish to those outpourings of devout prayer, praise, thanksgiving and exhortation, perpetuated (by the blessings of God on the labours of the compilers of our Liturgy) as a source of pure and holy and acceptable worship “ for all sorts

and conditions of men." The truants from our school of Christ and the home of that House where His name is set up and His honour dwelleth, have never learned to value, simply because they have never been taught to understand, the transcendent excellence and beauty of our Ritual,—its calm, but holy fervour,—its meek, yet exalted piety; and to them, therefore, the Volume of Congregational Prayer remains to all salutary intents and purposes, a sealed book—"very well and pretty in its way for those who are scholars enough to comprehend it." I quote their own phrase, "rather in sorrow than in anger," and not without a certain misgiving, that too little is done, in general, to commend this blessed Manual or hand book to the poor people of every denomination, whether in town or country. With a view to the formation of just conceptions on this grave subject I have devoted about fifteen pages to an elucidatory analysis of the Order for Morning Prayer throughout the year; as a framework, indeed, on which abler advisers may raise superstructures of still more extensive and practical utility, but to which the majority of individuals less familiar with our forms of worship might profitably devote an hour or two of leisurely and serious reading.

Though primarily intended for Sunday Schools, this Treatise is so far popular that it addresses itself, more or less, to all; but my principal endeavour has been to befriend the poorer brethren,—to take the labouring man or his children, at least, by the hand, and afford them the same advantages enjoyed by my own,—the opportunity of being taught how to read, mark, learn, and inwardly digest the Liturgy they hear me read and the Gospel they hear me preach. With this view I have enlarged the scale of the earliest plan of this publication, yielding only to the earnest entreaties of many of my humble friends who urged me to send an interpreter into the Cottage as well as an instructor into the School; and if in my NOTES on the Gospels the diction seem to be occasionally familiar, it is to be

remembered that word of mouth explanation, through twenty years, would naturally form such a style; which, after all, is more friendly to the multitude than graver phraseology. The general reader, however, cannot fail to find therein ample matter to awaken thought and the most heart-stirring interest; for the merits and mediation of the Redeemer are the “first and last,” the “thema” et “fundamentum,” the “alpha and omega” of the whole volume: otherwise it were no elucidation of the Gospel,—no guide to truth.

And here, perhaps, I might appropriately terminate these prefatory observations, but for a wish to quit the printing-house in peace with such of my casual readers as may differ from me in my sentiments on the subject of religious worship. With a few ugly exceptions I have never found cause of personal objection to dissenters, viewed either as citizens or Christians. My nearest neighbour is of their number, and that Churchman must possess no mean qualities as a man or a master, who can prefer stronger claims to my respect and regard. All individual animosity, therefore, is wholly out of the question; however sharply I may seem to have impugned opinions and practices which I conscientiously believe to be as detrimental to the peace of our Israel, as they are erroneous in their nature and conception. A good cause is injured and compromised by greater “plainness of speech” than the language of sincerity warrants; and a bad one is, judicially, rendered worse. Thus, while I neither deprecate scrutiny, nor shrink from the closest discussion, provided it be but to establish a wholesome conviction, I rely on the candour of all parties for just judgment on the design of the publication, rather than on the necessarily fallible and imperfect performance.

G. M. MUSGRAVE.

BORDEN VICARAGE,
March, 1843.

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NINE AND TWO.

FIRST MORNING LESSON.

OUR Church has a Sunday School, and I go to it :—I ought to be there at 9 o'clock in the morning, and at 2 in the afternoon. If I come late,—half an hour after the proper time, I do a great wrong to myself and to my teachers, because I throw away the means of being made a good scholar and of gaining learning which is offered to me, without the charge of a halfpenny to my father and mother.

In some Sunday Schools every child brings a penny every Sabbath day, towards paying for the books ;—

Fifty-two Sundays in the year make up fifty-two pence, which make four shillings and fourpence : But, even then,—this is getting their learning at a very cheap rate.

We call it a Sunday School because it is always kept on a Sunday. Many boys and girls go out to work every week day :

When this is the case, there is no time for book-learning on workadays ; so, you see, we go to get our learning at Church ; and many men and women who are now very fair scholars, though they still go to field work, have never had any teaching except at their Church School.

Some of the children who learn in our School are very little : they can hardly tell their letters. Some do not know A from X.

Some years ago I had no learning ; I could not read a word ; but now I can read a whole chapter in the Testament, and therefore we may be sure that these little ones will grow up to be scholars, if they choose to take pains.

Everybody ought to be able to read ; because the Word of God was written for our learning ; and, being written, it seems plainly to be every man's duty to try to read such writings.

In some Church Schools there are square boards with all the large letters on one side, and the small letters on the other.

When we know all our letters, we learn to spell. Some people do not know what spelling means.

If any body were to ask me what I mean by spelling, I should say, we look at the letters in a word, and find out what sound two or three of them will make; and so we find out, at last, how all the letters ought to be sounded.

Suppose I were eating a potato at dinner-time, and my father or mother were to say 'how do you spell "POTATO," my boy?' I ought to say P O, Po—T A, Ta—Pota—T O, To—Po-ta-to.

Now I see, that nobody can read, if he do not know how to spell. I am an English lad: I was born in England;

England is my country,—the land in which I was born:—people who have had learning call it their *native* land,—which means the land in which they were born. People in this country talk English; the English language.

That word 'language' is a hard word. Who can make me sensible of what it means?

I will tell you what the word 'language' means. It means the talk in which we speak to one another. French people talk in French; they speak the French language.

When a French child, only three years old, speaks, he speaks in French. If he want to eat some cabbage, his tongue speaks for it, and he talks in the French language,—the French tongue; and so he calls out 'shoe;*' because 'shoe' is the French word for cabbage.

But if an English boy, just able to talk a little, were to call out for 'shoe,' his mother would look at his feet, and not think about anything to eat; because, in our country, 'shoe' means a cover for the feet, and not a cabbage.

So, likewise, in Germany;—a German, when he means to say 'no'—says 'nine:' because in his country, 'nine' means 'no.' And in Italy; when a native of Italy, (an Italian,) means to say 'yes,' he says 'see.'†

Italian boys and men are often seen in towns and villages, carrying images on boards.

* *Choux*, pronounced Shoe.

† *Si*, pronounced See; *Nein*, No; *Si*, Yes.

It was not always so in this world. Let us look into the Bible ; at the first verse of the eleventh chapter of the Book of Genesis, I find these words :—" The whole earth was of one language and of one speech."

But at the seventh and ninth verses I read that God caused men, because of their pride and sin, to speak in different languages : and, after this, they separated from one another, some going to one part of the world and some to another.

Why did they part ?—

Because they found out that they did not all speak in the same sort of speech : therefore there was no good likely to come of their all living together in one part of the world.

This is very true. If I were to go from where I am living now, to Dover, and if I looked from the sea-shore across the narrow sea which separates England from France, I should see the hills of France. If I were to get into one of the steam-boats I should find myself in less than three hours' time,—perhaps in two hours, among people who would not understand one word of my talk ; neither should I understand a word of theirs.

How we should all laugh if we saw you there asking for a shoe, and the people were to bring you a cabbage !

You would soon leave the French people, and wish to live among those who can speak and understand your own language :

This shows us how the Lord confounded men's speech, thousands of years ago.

Now we will not talk any more about French people. Let us try to read and write our own English language, as scholars ought to do.

Our English language has twenty-six letters. Six of these letters can be sounded by themselves. We are to remember that these six are called VOWELS. But the other twenty cannot be sounded without one of these six. So scholars call these twenty letters CONSONANTS.*

' Consonant' is a hard word. Now for the meaning of it. These twenty letters are called consonants, because they can only be sounded when some one of the six vowels is sounded at the same time.

To explain this, we will take the word ' SUNDAY.' Now, in this word there are three vowels : the vowels, u, a, and y. What letters remain ?

* *Sonant*, means sounding ; *Con*, means with.

S N D.—Who can make **SND** sound anything ? they spell nothing :

And besides this, **S** requires the vowel **E** to be sounded with it, and then we utter the letter **eS**. So, also, **N** requires **E** to be sounded with it, as when we say **eN**. And **D** in like manner.

None of all these letters are of any use till we place them by the side of each other and so make words ; except the vowels **A**, **I**, and **O**. We say ‘ **A** boy ;’ and we say ‘ **I** read ;’ and in prayer we say ‘ **O** Lord !’

Now we will make use of the three vowels **U**, **A**, **Y**, and of the three consonants **S**, **N**, **D**. We place **U** between **S** and **N** ; and **A** and **Y** after **D** ; and then we shall have made the word ‘ **SUNDAY**.’

You see, by this, the use of vowels, and the difference between vowels and consonants.

I begin to see why our teacher always says to us ‘ spell it’, when we stop at a word in our reading. He means to say, ‘ Pick out the parts of the word ; see how many letters may be sounded with each vowel, as fast as you find the vowel ; and then you will soon be able to say the word rightly.’

Let us have a word to prove the usefulness of this plan.

Well ! we will send for one of the young children who can just tell their letters, and we will try to make him read the word **PLUM-PUDDING**.

PL spells nothing ; take the next letter, **U** ; **Plu**, **PLU**. What comes next ?

M comes next ;

And what after **M** ?

P is next.

MP will spell nothing.

MPU.

No ! that spells nothing ; you cannot make any sound out of **MPU**.

We must begin all over again. You should always try to sound as many letters as you can with the first vowel you see in the word, unless the vowel can be allowed to stand by itself : as in the words **ABRAM**, **ISAAC**, **IVY**.

In this case we say **A** by itself, **A**. **B R A**, spells **BRA** ; but then **M** remains ; it is useless by itself ; so you must take it in with the vowel nearest to it, which is **A** : and as **BR**

cannot make any sound, you must take all four letters in ; now as A M spells AM. B R A M spells BRAM.

Spell ISAAC and IVY, before we go again to plum-pudding.

I by itself, I. S A, SA. ISA. A C, AC. I-SA-AC. I by itself, I. V Y, VY. I-VY. IVY.

Now for the plum-pudding !

PLUM, PLUM.

Well, that sounds like something we know. What next ?

P U, PU.

It will not do to say PU ; because you will find some letters coming next, which cannot be sounded unless you give them a vowel. What letters remain now ?

There are five more : D D I N G.

Well, but you cannot make any sound out of D D : the first of these two D's must be taken in with the P U. Take the D and add it to P U. Now what does that make ?

It makes P U D, PUD.

Very well : now how many letters are left ?

Four.

What letters are they ?

D I N G.

There, now you see how you can make a sound out of them. I N spells IN. I N G, ING. D I N, DIN. D I N G, DING. Well ! now we have spelt all the word plum-pudding.

Spelling can only be learned well by daily lessons ; though there are some boys and girls who take such pains in the Sunday School that they learn to spell at those Schools, and seldom make great mistakes afterwards, when they become men and women.

It is a good rule, when trying to spell a word, to take as many consonants as will sound with one vowel, and you will at last find yourself able to parcel out and divide the longest word into parts. Those parts are called syllables.

By this we see, that letters make up syllables, syllables placed together make up words ; and words are used to make up sentences. We speak and write and we think in sentences.

What do you mean by sentences ?

When I say that words make sentences I mean this, that if I wish to make you sensible of anything, I speak several

words to you, little and great words,—or rather, long and short words. If I speak reasonably, you ought to be able to make out the sense of my words ;

If I speak without any reason in my language, if I talk mere nonsense, of course you cannot make out anything.

I will give an example of this. If I say ‘ YESTERDAY LAST DAY WEEK,’ you will tell me you do not understand what I mean to say :

This is because there are some words left out which ought to have been spoken ; and so those four words, are, in fact, nonsense ; they are words, indeed, but only single words and tell nothing :

But if you heard me say ‘ YESTERDAY was the last day of the week,’ you would understand it very clearly ; and why ? For this cause, that I have used words enough to express a meaning, and in this way I have spoken what is called a SENTENCE.

In this way men write letters and make books, and talk to one another.

We now see that we shall never be able to understand what is printed in the pages of books, unless we can spell.

Twenty years is not too long a time for the practice of spelling.

S T O P S.

I have a story to tell about STOPS. One day an old man was seated at his cottage door, reading. The book in his hands was the best he could have studied. What do you suppose it was ? It was that book which tells us who made the world and how the first man was made ; and teaches how we ought to behave ourselves, and mentions all about that happy place, heaven, where good people will go when they rise again from the dead ; and all about hell, that shocking and horrible place, where wicked people who die without truly repenting for their past sins, will go when they rise from the dead.

Then he was reading the Bible.

After he had been reading a whole hour, he took off his spectacles and said to a friend of his, who happened to be passing by, “ Well, neighbour, I have been reading this blessed

book ever since five o'clock and now it is six, and I cannot understand five verses out of fifty.

"How sad it is I was not made a better scholar. All the reading seems to me to be so dark, all so confused. One word comes fast upon another, and sometimes the middle of a sentence seems to say the downright contrary to what the other part says; and so I never seem to get at the meaning."

"Let me hear you read," said his friend (who was a good scholar), "perhaps I shall be able to tell you how you happen to get so puzzled."

So the old man rubbed his spectacles again with the cuff of his coat-sleeve, and placed them across his nose; then he opened the book and began at the 4th verse of the 4th chapter of St. Paul's Epistle (which means St. Paul's letter) to the Philippians. "Rejoice in the Lord alway and again—I say rejoice let your moderation be known—unto to all men the Lord is at hand—be careful for nothing but in everything——"

"Quite enough," said his friend, "quite enough! I see how it is you find so much confusion and difficulty in that good book. You pay no attention to stops."

"Ah!" said the old man, "I have heard some folks talk about stops, but I never could make out those dots they call stops: I thought they were to ornament the reading. Bless you, when I was a boy the great scholars did not take such pains to make learning easy and comfortable to poor folks as they do now-a-days."

"There were no Sunday Schools sixty years ago: if there had been, I should have been able to read and write before I was fourteen years old, like my five young grandchildren."

"But I lived fifty-two years without any learning, and then I felt the want of it so much, while all the young folks in my parish were growing up good scholars, that I set to work and taught myself to read; but I made very poor work of it after all."

"But now, bless ye, do tell us what those stops are, and what I ought to do with them when I see them; for I see every page of this book and all other books dotted all through with these little marks, like small seeds among the letters."

"To be sure, I will," said the old man's friend, "I think I can teach you in a very plain way."

"The first stop, the one most used, is called a Comma. We may say it is a curly dot, in shape something like a very small caraway seed, as you just now called it."

Let us open a book—there is a prayer-book close to you—I will show you a comma, and all the other stops.

Here is the 18th Psalm. Now, in the first verse we find eight commas, one semicolon, one colon, and a full stop.

No man can read this verse, so as to make sense of it, if he does not mind these stops.

Then the old man said “ Why do you call them stops ? ”

His friend answered, “ Because, when you are reading you ought to stop directly you see one of them.

When you meet a comma, stop just long enough to count one.

When you see a comma with a dot just over it, you should count two.

We call this a Semicolon.

When you see two dots, one over the other, count three : we call it a Colon.

When you meet with a single round dot, stop long enough to count four. We call this a full stop.”

The old man began to count on his fingers. First finger, comma, count one ; second finger, semicolon, count two ; third finger, colon, count three ; fourth finger, full stop, count four.

And from that day the poor old man understood ten times more of all that he read, than he had, at any time, been able even to guess at, before he learned the use of stops.

I think his friend ought to have told him the meaning of that crooked mark which we often see placed at the end of a word ; a full stop with a curly mark above it, shaped like the handle of a jug.

This mark is a kind of stop, but it is never used but for one purpose. It is always placed at the end of words or sentences that ask a question.

We should stop as long on it as we would at a full stop. Scholars do not call it a stop. They call it a note of interrogation.

What a long and difficult word that is ! Who in all our class can tell what interrogation means ?

The fact is this. Fine scholars use fine words,—they use words belonging to the language of people in foreign parts, because it often happens that such words express a meaning better than our own English words would. But it is not very likely that poor people will often meet with these words.

The word ‘ note ’ means *mark* : the word ‘ interrogation ’ means *question*.

So when people who are scholars say ‘mind, you take heed to the note of interrogation,’ we are to understand that we are to count four when we meet with this mark of a question.

Then this mark in the book reading, which is bent round like the handle of a cup, is a little crooked thing that asks questions.

Let us have a little more conversation about these notes or marks. Turn to the 8th Psalm, 1st verse. There is a comma after the word ‘Governor;’ a colon after the word ‘world.’ But what is that long mark after the last word ‘heavens.’—! What is it placed there for?

If nobody can tell, let all listen, and we shall soon understand all about it. This mark (!) is commonly put after words which are meant to say anything very odd, very strange and surprising; anything very bad or very good,—anything wonderful, or that seems to arouse everybody’s attention.

For instance: if I keep sheep, and I find one morning that some thieves have stolen two or three; I go to the printer and say to him ‘I wish you to print a bill for me, to be stuck up against walls, offering a reward for any one who will come forward and give such information as may lead to the discovery and punishment of the offenders.’

Well: a few hours afterwards you would see a bill posted against walls or palings or trees, with these words and this mark:

SHEEP STOLEN!

TEN POUNDS REWARD!!!

We also place this mark after words in which we express our great wonder or love. For example—

‘Oh! How I do love a peaceful life!’

Or, ‘Look! look! the barn is on fire!’

And so, in that verse of the Psalm we were looking at just now, you will see that David calls on the holy name of God, declares it to be excellent all over the world, and that His glory is higher than the skies. So this mark is very properly placed at the end of what David here writes about the Lord God.

This mark is for the most part known by the name of a note of admiration.

I think I shall try to remember all these stops and marks by looking to my hand. My thumb held up straight shall put me in mind of the note of admiration : when I bend it, I will think of the note of interrogation,—the questioner. My first, second, third, and little finger shall put me in mind of comma, semicolon, colon, and full-stop. (! ? , ; : .)

Before we have done talking about stops, I wish to ask a question. Did ever any boy among us ever hear a person counting one, two, three, or four, when reading a book ?

No—certainly not. All that we are to understand by what has been said about counting, is this—that the person who is reading should count to himself, and then go on to the next word.

If I put a watch into your hand and tell you to set off running directly you see the long hand has passed over a minute on the watchface, you know you do not count aloud the sixty seconds of time which make up a minute.

If you have got the hiccups (or hiccough) and I tell you how to cure it, by advising you to hold your breath while you count fifty or sixty, you can do that !

Yes, to be sure :

Well, then, when you meet with stops, count to yourself, in your mind, as it were, either one or two, three or four, just according to what the stop may be in the sentence.

Remember all these rules ; for if you do not know how to make use of the stops, you cannot understand what you read, nor could you succeed in making any body else understand, if you were reading to others.

Now we have done with letters, syllables, words, sentences, stops, and notes : but there are several other notes used by people who write books and letters, to make the reading more easily understood ; we can learn them bye and bye ; at present, these which we have been talking about will do for our purpose.

We have learned some good rules for reading, which we did not know before. The next time I write, I shall try to remember what has been said about syllables and spelling ; because I see very plainly, that until I know how to spell, it will be a very hard matter to make people understand the sense of my written words.

That is very true. Many persons write long letters, and scribble over four sides of a sheet of paper,—but, not knowing how to spell, they try to put down letters that seem to express the sounds of those words which they use when talking.

I can tell a good story about that way of writing. A man named Robert Stump was once servant to one Squire Hall. His master sent him on horseback to fetch two coach-horses from London. He was to come only twenty miles of the journey on the first day, and then bait the horses and sleep at the inn.

He got home by three o'clock in the afternoon, the second day, and brought the horses fresh and well. His master then said to him, "Robert, what did the innkeeper charge for the horses and for your night's lodging and supper?"

"Oh!" said Robert, "I have written it all down on this bit of paper, sir." Then he gave the account which he had written, into the gentleman's hand.

The bill was made out in this way :

	s.	d.
Ha an Con fr 1 oss	2	1
Ha an Con fr 2 oss	4	3
Bred Chs an Ngns slf	1	7 Birr 8d.

Robert's master guessed at some parts of this very strange account, but was at last obliged to ask his servant to read it to him in his own way; "because," said he, "the spelling is so faulty and altogether so unlike English words, that I defy anybody to understand what the writing means to say."

Now it appears that what Robert meant to say was—

Hay and Corn for one horse
 Hay and Corn for two horses
 Bread, Cheese, and Onions for self
 Beer

I think this story about Robert shows very plainly how necessary it is that before persons attempt to write, they should be quite sure that they can spell the words correctly. Otherwise they only make people laugh at their blunders.

FIRST AFTERNOON LESSON.

WE are now in Church School again : we must read another lesson, if we can, before service begins. Will anybody explain to me the meaning of the word Service ?

You mean, as far as it alludes to what we do in Church. I use this word 'allude,' because sometimes we hear people making mistakes with it : they say 'delude' instead of 'allude.'

A woman said to her husband one day, " I think our parson was deluding to me in his sermon to-day." She meant to say 'allude' ; she wished to express that she thought the clergyman had her in his thoughts during a part of his discourse.

Now we will see what Church Service means. " Service" is a word used by the Lord himself to express the doing of those duties which He expects from the priest and the people (the congregation and their clergyman) in the Church, the House of God.

First of all, the clergyman serves God in the parish Church, at the reading desk, at the communion table, at the font of baptism or christening place, and in the pulpit or preaching desk.

The Lord God commanded, as long ago, nearly, as three thousand years, that priests should be employed in this service in the Church. If you turn to the First Book of the Chronicles (or the Bible Register) and read the 21st verse of the 28th chapter, you will see how strictly the Lord gave orders for the proper performance of Church Service.

Yes, and the Bible says also ' Serve the Lord with fear ;' and ' Serve the Lord with gladness.'

How does the clergyman, our priest, serve God in His holy Church ?

The clergyman, doing duty as minister and parson of the whole parish, opens the Book of Prayer, Praises and Thanksgivings, and, reading from it, offers up prayers and praises, on behalf of the people who are gathered together in Church, and also for himself ; and for all the people in this wide world.

He reads a chapter in the Old Testament and one in the New : and when he goes to the communion-table he reads to us the ten great commandments or laws of God :—the four first of them teaching us our duty to God, and the other six teaching us how we are to behave among our fellow-creatures.

This is the chief part, the most serious part, of the service which he performs at the communion-table, except on those days when he administers the Holy Sacrament of the Lord's Supper. But we will talk about that another day.

Then he goes into the pulpit, and repeats some sentence from the Old or New Testament, and explains it,—tries to make

the poorest scholar sensible of the meaning of the text and of all that it is able to teach ;—so as to instruct the people how they are to behave and what they ought to avoid, and what they ought to pray and hope for.

When he has finished giving this good advice, he calls upon everybody present to give glory and honour, thanks and praises to the Lord whose Gospel is preached :—then he asks for the blessing of God and for happiness and peace, greater than anybody on earth can enable us to feel,—and so the service ends.

Yes—I have seen all this done by the clergyman, our minister, but I shall be glad to know how we, who attend Church, are to serve God.

Now, then, hear how we are to serve God when we are in the house of the Lord. All those who have Prayer-books, whether men, women, boys, or girls,—ought to use those books in the service.

If I, having a Prayer-book, open it at the place where the clergyman begins, I may, if I choose, follow his reading out of that book, till he shuts his great Prayer-book. The little printed words which are every now and then to be seen in the middle of larger print, tell us what is to be said or done next.

What little printing do you mean ?

I will show you directly. Open your Prayer-books, all of you. Now, look at the very first page. What do you see ?

The order for Morning Prayer daily throughout the year :—First is a direction for the minister, the priest or clergyman.

What is he to do ?

He is to read with a loud voice, one or more of those eleven texts taken from the Bible, and then say what follows.

What comes next ?

A sort of speech or written address, full of good advice,—which he ends by *praying* and *beseeking* us to join our voices with his in confessing our sins and in asking for God's forgiveness.

Now, what next ?

Next come some small printed words.

Yes : read them.

“ A general confession to be said of the whole congregation after the minister, **ALL KNEELING.**” I wonder why these two last words are printed in such large letters.

It must be, that you may the more plainly see what every one of us ought to do. The thing to wonder at, is this, that

with such positive rules for the SERVICE of God, so very few people in country Churches pay the least attention to them.

But now, we need not go on to read all the remainder of these small print words ; all we have to do is this—read them whenever you meet with them in the Prayer-book, and do what they tell you to do.

If you obey this rule, as it is your bounden duty to do, you will in this way begin to take a part in the service of God.

If you do not choose to obey the Lord in this manner, you are insulting God in His holy temple, and you are left in all your sins ; because you do not choose to confess that you are wicked and worthless ; and this is serving the devil, who is God's enemy as well as your's.

I see that the priest tells the congregation in the Absolution, that God pardons all those who truly repent.

Yes ! but will you say that a man truly repents who does not choose to confess that he has done wrong ? Surely not.

St. John says, in the last of those eleven sentences we were looking at just now, that “ if we say we have no sin we deceive ourselves and the truth is not in us ; ” that is, if we say we are not sinners we are liars.

No : he does not say we lie.

Indeed he does ; he says “ the truth is not in us.” Suppose you come and tell me something, and I say to you “ the truth is not in you : ” would not you say, “ do you mean to call me a false man,” or “ do you mean to say I tell a lie ? ” I am sure you would.

So, in this way, those people who do not choose to join the minister in confessing their sins, must, of course, believe that it is not worth while their thinking about such matters ; they do not believe they are such sinners as to need confession ; and as to kneeling, they think it all nonsense—all very well for the clergyman—he ought, of course, to do so ; but then he is obliged to do it ; it is part of his duty as the minister.

So that one really would suppose that the only person in the Church who had any sins to confess was the clergyman.

Why is kneeling so proper while we are in prayer ?

Perhaps you never saw a prisoner sentenced by the judge to die ?

No—I never saw that. It must be a sorrowful sight.

Yes, that it is—very often it has happened, that directly the judge has said the dreadful words,—“ you are to be hanged

by the neck till you are dead, and may the Lord have mercy on your soul"—the prisoner, terrified at the thoughts of death, falls down on his knees, and remains on them, calling out to the judge, "Oh! my lord judge—have mercy upon me! have mercy upon me! Do not take my life,—I confess my guilt—do not destroy me."

But all to no purpose: the law commands that the prisoner, being guilty, shall die: the judge has no power to forgive him.

What a dreadful thing!

Yes, dreadful enough. But you ought to think a few moments till you have begun to find out that you and all of us are in the same condition with this prisoner—and that we have every reason to beg, day after day, that sentence of a far worse death than that of the body, by hanging, be not passed upon us.

I cannot understand how this can possibly be.

This then is the truth. We are all disposed to sin; from our early youth—even as very little children just able to speak and run alone, we show bad tempers and disobedience; and if we were not now and then curbed, corrected, chastised and in other ways punished, while very young, we should grow up more like devils than anything else.

Though these chastisements and corrections and good advice do very much towards keeping us from wickedness, still, this sad truth cannot be denied, that we are all, whether young or old, more fond of evil than of good; it is our nature; it is our unhappy nature; we came into the world with it, and we go to our graves with it.

And all that we can do while we live is to try, day after day, and hour after hour, to get the better of this bad inclination, and to live in a way which proves that though we are disposed to like evil, we nevertheless wish to do and abide by all that is good.

We have no power to continue in such good ways; we have no power in ourselves to do what is right and holy and pleasing to God; because our nature, our disposition by nature, is evil, and this, too, continually. God has said it, and it is true; most true.

Then how can we expect to do good, if we have no power?

Though by ADAM, the first man, having broken the law of the Lord, all men that have ever lived after him, lost the power of living in obedience to God, as far as their own will and

inclination are concerned, we can, through Jesus Christ, receive both power and dispositions to live in righteousness.

Our Saviour said "Without Me ye can do nothing. No man can come unto Me, except the Father who sent Me, draw him."

And Paul the Apostle says "It is God who works in you both to will and to do, of His good pleasure."

What do I learn by these passages of the Bible ?

These and many other such passages teach us that if we will only humble ourselves before God, and ask Him, in prayer, to turn us from evil to good, and to dispose us to love all that is good, and to practise it, He will give us power to live in obedience and righteousness while we are in this world, and will, in the next world, make us happy for ever and ever.

Is everybody obliged to ask God for power to live in obedience to all His commandments ?

Certainly, everybody. And those who are unwilling to be saved from hell, will not be saved from it ; for none are to be saved against their will.

What then is the greatest good to be gained by prayers to God ?

This is the first good : that instead of remaining all through our life-time *unwilling* to worship and to please the Lord, we become, by earnest and hearty prayers, willing to do so.

I cannot say that I am willing to mind all these things.

For this very reason, then—the clergyman, at the beginning of the service, says, "I pray and beseech you—"

To do what ?

To confess to God that there is no health in you ; no spiritual health, no religious health ; no appetite for religion and holy things ; no natural relish and liking for Scripture truth and Bible teaching.

Yes—I remember that.

Well—if you do pray to Almighty God, asking Him, for the sake of Jesus Christ, to make you willing to do all your duty towards Him, He will turn your mind to good things and hinder you from growing up in wickedness.

How am I to be sure of this ?

Look at the Gospel according to St. Matthew, 21st chapter, 22nd verse : there Jesus Christ says "All things whatsoever ye shall ask, in prayer, believing, ye shall receive."

But am I to expect to die, or to be punished in a way worse than being hanged, if I say no prayers and do not desire to feel this willingness to honour God and do all that is good ? Because you said that we are all like prisoners about to be hanged. I do not understand what the judge who sentences the prisoners at the assizes, has to do with me who have never been taken before magistrates or judges.

Then you forget that you are one day to be tried by a judge ?

When ? What have I done ? On what day am I to be tried ?

I will answer these questions by turning to the Bible, and there you will see whether you are to stand before any judge.

First of all, here is the first book of the Bible, the Book of Genesis : we find at the 18th chapter, 25th verse, that the Lord God who is our Maker, is " the Judge of all the earth."

We will now open the Prayer-book : turn to the 7th Psalm, verse 12.—" God is a righteous Judge, strong and patient ; and God is provoked every day."

Now we will turn to the 50th Psalm, verse 6th.—" God is Judge himself."

And to the 75th Psalm, verse 8th.—" God is the Judge."

Now begin the 94th Psalm ; it begins in a very serious solemn way :—" O Lord God, to whom vengeance belongeth,—thou God ! to whom vengeance belongeth, show thyself : arise, thou Judge of the world, and reward the proud after their deserving."

By reading all this Psalm to the end, you see what a mighty Judge the Lord is.

Besides this, we read in the 10th chapter of the book of the Acts of the Apostles, at the 42nd verse, that the Lord Christ is " ordained of God to be the Judge of the living and the dead."

And Paul in his second Epistle (which means letter) to Bishop Timothy, chapter 4th, verse 8th, speaks of the day of judgment, and of the crown of righteousness which the Lord, the righteous JUDGE, would give him when that day arrived.

And the same Apostle Paul, writing to the Hebrews, says in the 12th chapter, 23rd verse, that " GOD is the JUDGE OF ALL."

And the Apostle James in the 5th chapter of his Epistle (or letter) to the Jews, at the 9th verse, says that God stands like a Judge before every man's door.

We might go on with the Old and New Testament and find hundreds of places where God is declared to be our Judge .

To every bad man, to every disobedient, self-willed, unruly and badly disposed man, woman, boy, and girl, the Lord God will at last say what we read in the 7th chapter of the writings of the Prophet Ezekiel.

The words of God are there given, and they are these :—
“ Now is the end come upon thee, and I will send my anger upon thee, and will judge thee according to thy ways, and will recompense upon thee all thy abominations ; and mine eyes shall not spare thee, neither will I have pity.”

But GOD is always called All-merciful ; and yet you tell me I ought to fear Him more than the prisoner who was begging the judge of the assizes to spare his life.

Yes : Jesus Christ says, (Matthew x, v. 28,) “ Fear not them who kill the body, but are not able to kill the soul ; but rather fear Him who is able to destroy both soul and body in hell.”

There is a sentence very like this in the Gospel according to St. Luke, in the 12th chapter, 4th and 5th verses.—“ Be not afraid of them that kill the body and, after that, have no more that they can do : But I will forewarn you whom you shall fear ; Fear Him, who after he has killed, has power to cast into hell ; yea, I say unto you, fear Him.”

Our Saviour knew that all His disciples and many of the congregations who became true Christians would be persecuted, and in many cases murdered by the people who hated Him and despised the Gospel : Therefore He took care to prepare and comfort their minds beforehand, by telling them this, and to convince them that the only danger that ought to be feared is God's anger.

These words also mean : A man commits some crime for which the law says he must lose his life : the judge tells him this is the law, and the law must be obeyed. The man undergoes the punishment and is hanged. But no law, nor judge, can do any more against him.

No law, nor judge, can pass sentence on the spirit, the soul of a man.

If a man who has been hanged, died with heartfelt sorrow for having been such a wicked offender against God and against his fellow-creatures ;—if he prayed to God to forgive him all

his sins and entreated Him for Jesus Christ's sake to pardon all the bad thoughts, words, and actions of his life, we are encouraged by the Gospel of Jesus Christ to hope that such true repentance would lead to his being forgiven; though he could never restore the life he had taken away.

So that though the hangman, as the officer of the law, had justly killed his *body*,—his soul, being received into forgiveness in the next world, would live in heaven.

But if a man,—no matter how he dies, on a gibbet or on his bed,—goes out of this world unforgiven by God, it is sure that God, the judge of all men, will not only send his body to the torments of the devil in hell, but will send his soul there, too.

The body will then be tortured for ever and ever; the mind, the soul, the spirit, will be kept in wretchedness, misery, and useless unavailing sorrow, through all eternity.

What a horrible thing to think upon!

Yes. Now open your Prayer-book and find out the 9th Psalm, 17th verse:—"The wicked shall be turned into hell, and all the people that forget God."

Now, remember that we have been talking all this time about the duty of kneeling down to confess our sins to God:—Let us read what God says in the Book of Isaiah, chapter 45. "Assemble yourselves and come; draw near together:—There is no God else beside me,—a just God and a Saviour, there is none beside Me: Look unto Me and be saved; I have sworn by myself,—the word is gone out of my mouth in righteousness, that unto Me EVERY KNEE SHALL BOW."

Yes—and St. Paul, writing to the Romans, puts them in mind of God having said this—For in the 14th chapter of his Epistle to the Romans we read these words, "It is written, as I live, saith the Lord, every knee shall bow to Me, and every tongue shall *confess* to God. So then every one of us shall give an account of himself to God." And Paul had said before this, in the 10th chapter, "With the mouth confession is made unto salvation."

And St. John, the dearest friend of Christ, who stood by Him, at the cross, till He died, says, "If we confess our sins, HE is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

Now, have we not read quite enough to convince us that the Judge whose power we have most to dread, is God?

Have we not learned from these texts of scripture, that if we follow our own natural dispositions and likings, we should always go wrong?

Have we not been taught by all that has now been read, that we shall always be unwilling to do what God commands, unless He dispose our minds rightly, and so make us willing?

Have we not found reason to believe that God will not do anything for us, unless we pray to Him for such good inclinations and feelings?

If guilty men throw themselves on their knees before a *man*, how ought guilty men to ask mercy from God?

If a man were being sentenced to death by a judge at the assizes, would he ask for mercy, seated on a bench, with his feet on a truss or hassock, and his hands in his pockets;—or laughing or whispering with the person who stood nearest to him? Yet how many do this in the presence of God!

If God says that every knee shall bow to Him,—and if Jesus Christ Himself kneeled in prayer,—what are we to say of those people in Church who will not kneel whilst prayers are being offered to God,—not even when they are prayed and besought by God's minister, to join in asking forgiveness?

We must be sure that they are sinners whom God will punish in a fearful manner, both here and hereafter:—for as St. Peter says, “If the righteous scarcely be saved, where shall the ungodly and the sinner appear?”

This means, if Jesus Christ has said that when we have done all that it is our duty to do, we have merely done that which it would be sin to leave undone, what a horrible end those people are sure to come to who after being told, Sunday after Sunday, to kneel down and ask mercy, set God's plain commandment at defiance, and leave others to confess and kneel and pray, just as they please; provided they do not trouble *them* with such duties.

Where, then, are they to appear?

We must all stand before the judgment-seat of Christ, and they must appear there to receive sentence for having despised these duties and followed their own obstinate wills.

There are some who may be excused: who are too old and infirm to bend down; some are too young and too little; some persons are either lame, or are so poorly as to feel inconvenience and pain from kneeling.

Almighty God does not expect or command these persons to do more than keep their heart and mind stedfastly fixed on the sacred service of the Church.

But every one else who is capable of kneeling in the presence of God, and neglects to do so, is committing wilful sin in that very place where Jesus Christ has declared He stands in the midst.

Why is kneeling so proper during prayer ?

Because it is a sign of humility : it is to shew that our spirit is humbled, and that we submit meekly and reverentially to the Lord of all.

As St. James says, "Humble yourselves in the sight of the Lord, and He shall lift you up."

And St. Peter : "Humble yourselves under the mighty hand of God, that He may exalt you in due time."

Besides this, we have the promise of God in His own words ; that He will forgive sin where there is a humbling of the spirit : in the Second Book of Chronicles, chapter 7th, verse 14th, it is written—"If My people who are called by My name shall humble themselves, and pray and seek My face, and turn from their wicked ways,—then will I hear from heaven and will forgive their sin."

We call ourselves by the name of Christ ; Christians.

Now we all know that if we fall on our knees before a person to beg any favour or mercy, we do so because we think it is the most humble manner in which we can possibly try to persuade him to hear what we have to say, and to do what we ask him to do : why then do we not humble ourselves under the mighty hand of God ?

This is a good lesson for us, now that we are very soon about to take our seats for Church Service. So here ends our afternoon lesson.

SECOND MORNING LESSON.

WE were taught in our last lesson how we ought to behave in Church, while divine service is being performed.

Divine service means the service of God : it means all these things that I am now about to mention : praying to God, praising Him, singing psalms and hymns, confessing our sins, confessing all our follies and vain and bad thoughts, bad actions, bad feelings, bad desires, bad tempers.

It means the giving of thanks, or, as it is commonly called, thanksgivings : it also means hearing attentively and thankfully, the word of God, read from the Old Testament and from the New Testament. Also hearing the commandments, and afterwards listening dutifully and humbly to the explanations and good advice given by the clergyman, from the pulpit.

If we attend to all these duties with seriousness and with a hearty desire to be made better than we are, we then have performed our part of the service, with a good hope of God's blessing.

If we pay no attention to them, we provoke Him to curse us and to send upon us all kinds of misfortune.

Christians—(which means, people who believe in the Lord Christ and who live piously according to that belief,)—Christians, I say, are the servants of God. So saith St. Peter in his Epistle.

No man deserves to be called by the blessed name of Christian, who lives a bad and obstinately wicked life, or who refuses to receive good advice.

No man is fit to be a servant, even to his fellow-creature, if he have a saucy tongue and a proud spirit ; much less is such a man worthy of being called the good servant of God.

Jesus said, " LEARN of me, for I am meek and lowly of heart." And Paul says, " If any man have not the spirit of Christ he is none of His."

All this should teach us how we ought to behave in Church. If a servant, suppose we say a waggoner or a thrasher, or any other farm-labourer, has done something against the positive orders of his master, and set him at defiance by following his own obstinate will. What happens ?

The master is very angry and calls him up and speaks to him, and tells him if he do not behave more obediently, he will have to take the consequences, and be sent about his business.

Is it not so ?

Yes, I should say that this would happen.

Well ;—do you think that the servant, knowing how wrong he had done, would, when in the presence of his offended master, be so bold as to take a seat, lounge and stretch his limbs, or gape about on every side, or begin talking to anybody else who might chance to be standing by ?

No, I do not think so.

Do you think he would shut his eyes and drop into a sleep, as if he did not care whether his master was displeased or not, and as if he had no fear of being sent away, and, perhaps, brought into great need and disgrace ?

No, I cannot think that any man would be such a fool ; I should say he would try to get matters set right, and beg pardon, and promise not to repeat such bad conduct.

Exactly so : and yet how often we see persons sitting unconcerned and talking, whispering, laughing, or perhaps peeling walnuts or eating apples in the pews, when they ought to be on their knees, praying for God's pardon and mercy.

Remember that just as the farm-labourer stood guilty before his employer, even so each of us stands before our Heavenly Master. If we be Christians in deed, in truth, in reality,—and not merely *calling* ourselves by the name of Christ, we are bound as faithful servants to love, honour, and obey Christ : and how is it possible for men to honour and obey Him, if they refuse to worship Him devoutly.

I thought we were all of us Christians in this part of the world.

Many a man is called a Christian and calls himself so, who will never be owned as such by Christ.

How can this be ?

You may call yourself a soldier, if you choose ; but your calling yourself a soldier, will not persuade us to believe you to be one. If we see you with a red coat, and cap and feather, gun and belt, and all the uniform of a soldier,—and, above all, if we see you exercised among the soldiers, marching, running, firing, and all that sort of thing, then, to be sure, we have plain proof that you are a soldier.

And this is the case with respect to the real Christian. If we see him living true to the promises made for him in baptism, which promises he came forward and stood to, when he went to be confirmed :—If we see him behaving as “ a faithful soldier and servant of Christ,” as every baptized person is bound

to be, and if he be sincere in prayer to God, careful not to offend Him, striving to do good, hating all that is evil, and in this way fighting against the wickedness of the world, of the flesh and the devil, we may safely call him a Christian.

Whoever falls short of this is a Christian only in name, but not in deed and in truth.

There will be a separation at the day of judgment between the righteous and the wicked ; as the Lord Himself said when instructing His faithful servant the Prophet Malachi, (chap. iii. verse 18) : a separation and division between those who **SERVE** God and those who **SERVE HIM NOT**.

These are the truths we ought to remember when we are going to Church service, divine service, that is, **GOD'S** service.

I shall be glad to learn something about the clergyman. Why does he wear that white dress ?

It is a clothing which he is ordered to put on by the laws of the Church of England, whenever he is engaged in the service of God :—and it is white, that it may be a sign or mark or likeness of purity, cleanness, and separation from everything that defiles, that is, that makes people unclean.

We are to remember that the clergyman, who is the priest of God, is engaged in holy duties above all other persons in the Church. He is to speak as a messenger sent expressly by the Lord, to teach us our duties, to tell us of our faults, to warn us of the danger of living a bad life.

St. Paul speaking of the apostles and of all ministers having authority from the apostles, says they are ambassadors for Christ ; meaning that the apostles, prophets, evangelists, pastors, and teachers, sent by the Lord Christ for the work of the ministry, were to be the bearers of a message from the King of all Kings,—God in heaven.

Angels are heavenly messengers, and we read, in the Bible, of angels being clothed in white garments.

What can be whiter than snow ! How clean it is when we see it drifted into a heap ! How free from filth and dirt, and how spotless it is ! For this reason all the linen used in the House of God is by express order to be clean and pure white : as you see occasionally on the communion table.

We also hear, in the Bible, of saints with white robes.

Yes,—and all these white robes which you see worn by the priests are intended to remind us of the pure and holy and heavenly persons and things of God.

The priest should not employ himself in any work or do any action, while engaged in the service of God which would make him unclean and unfit to minister before the Lord in His holy Church.

He should, above all other people, keep himself spotless, and be as clean and pure in thought and in conscience, as his own robe or garment of priesthood is pure and white.

His white garment is called a surplice ;—which means a robe or frock which folds about him.

The Levites in the days of Moses, three thousand three hundred years ago, when they were engaged in divine service in the Church of the Jews wore white linen surplices.

So you see it is very proper and right that the clergymen who offer up prayers and thanksgivings and praises, and who read the Law and the Prophecies, and the Gospel ; and who administer the two Sacraments ordained by Christ himself for his Church, should wear this distinguishing dress ;—that means to say, a dress to mark them out among all the congregation.

Yes, I understand ; and so when we see a person in a surplice, we may be sure he has authority to perform some service in the Church.

Exactly so ; bishops, priests and deacons, and cathedral singing men and singing boys, all wear these surplices when engaged in divine service.

So it was in the times of the Jewish Temple, thousands of years ago. We read in the second Book of Chronicles, chap. 5, verse 12, of the singers being arrayed in white linen ; which means, clothed with white surplices.

Would you not be surprised and shocked to see your parish priest, the clergyman of your parish church, go into the desk or pulpit, and read or preach with a brown or blue great coat on him ?

I never saw a clergyman do such a thing in my life.

No, and you never will. Whenever you find yourself in a building where a man is saying prayers in a desk without a surplice upon him, you may be quite sure that he is not a priest ; and, besides this, you may be sure that you are not in a Church ; he is not your minister ; he is not your spiritual pastor, nor has he been ordained by any archbishop or bishop to give you advice or to teach you. For every ordained clergyman is bound

by the law to wear the white surplice when doing duty. Therefore you are on such occasions in great danger.

What danger ?

The danger of making divisions among Christians ;—which is sin.

How should I make a division ?

By helping to make a congregation, separate from the House of God, apart from that Church where you have been taught and faithfully instructed in all the doctrines (which means the great truths) of the Gospel.

In this Sunday School we have learned to read ; we have been taught to repeat the answers of the Catechism ; and we have learned in the Catechism that God is the Almighty Maker of Heaven and Earth ; that Jesus Christ, the Son of God, is our only Saviour ; and we have been taught the Commandments of God, and every truth which can serve to do our souls good.

We also have had Prayer-books given to us, and have learned all those beautiful prayers called Collects ; and we have been supplied with the Old Testament and New Testament ; and have been practised twice, every Sunday in the year, in reading the Bible ; and our clergyman has always taken great pains to explain to us the hard words, and to make us all understand the doctrines, the holy truths and laws which the Gospel of Jesus Christ teaches.

Well then,—can you believe that any man is a true friend to you who would try to persuade you to separate and keep away from a Church where such pains have been taken to do you so much good, without the cost of a farthing to you ?

No ; I must say that in having been taught to read, and in having been instructed in my duty to God and to my fellow-creatures, in this Church School and no where else, I have got my first good here, and I ought to be steady in my attendance in Church service, as long as I live.

Yes ;—always suspect something wrong when you are advised and enticed to go to other places of worship. You owe a debt of gratitude and duty to your governors, teachers, spiritual pastors and masters, and you ought not to take offence and forget the great benefits they have done to you.

The doctrines (the lessons of sacred truth) which you have learned, have been taught you by the clergyman ; and you

have been taught by him how you ought to behave in the House of God. You ought to feel pleasure in sitting "under him" as long as you live in the parish.

And, with respect to being led to take offence and making divisions, these words of St. Paul to the Romans are well to be considered—"I beseech you, brethren, mark them which cause divisions and offences, contrary to the doctrine which ye have learned; and avoid them." Romans, chap 16, v. 17.

Besides this, he tells his Corinthian congregation to hold fast together; to speak all of them the same thing,—just as all our Churches, in these days, use one and the same Prayer-book; and not to split into parties, instead of being perfectly at peace and in perfect agreement; for Paul knew well what contentions and quarrelling would be occasioned by such dissent and jealousy.

Men ought never to set up parties in religion; and yet there are all sorts of parties, and they all try to get followers and to convert people to their own ways of thinking and praying.

About twenty-eight or thirty years ago, some men, having quarrelled with the Church, set to work in building a chapel. And finding they did not get enough people to come there and to subscribe money for sitting in it, they sold the chapel to a brandy-merchant, and he sold it afterwards to a furniture dealer, and it is now a large shop.

So much for divisions from the Church!

We will read what Paul says on this subject:—"I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. Every one of you saith I am of Paul, and I of Apollos, and I of Cephas, and I of Christ."—1st Cor., c. 1, v. 10—12.

Now, this is just the way in which men say now "*I go to Mr. Tomkins' chapel—I go to Mr. Cook's meeting-house—I go to Mr. Browne's conventicle—I go to the tabernacle where Mr. Wotton and all his party go.*"

Now let us hear what Paul says, in his anger and astonishment at such divisions and parties: he says "Is Christ divided? Was *Paul* crucified for you? or were ye baptized in the name of Paul?" Which means, "you must only follow the way and the rule which Christ gives in His Gospel;

because you were baptized to believe in Him, to obey Him, to honour and love Him.

And he finishes the chapter, saying, " He that glorieth, let him glory in the *Lord*." And we should do well to imitate King David, who said in the 122nd Psalm, where he declares his joy for the Church, " I was glad when they said unto me Let us go into the House of the Lord."

He meant by the House of the Lord, the Temple of Jerusalem, which was to the Jews in Jerusalem what our parish Church is to us in our parish.

Having now learned that we ought to keep to our Church, we will go on from where we left off:—But, perhaps, there are some more good reasons for our remaining firm to our parish Church:—

Yes, there are other reasons, too many for us to hear now, but we ought to remember these few which I am now about to mention. This building, this Church, of ours, is the Temple where we can always have the benefit of a ministering priest to baptize young children; to marry people; to administer the Holy Sacrament of the Lord's Supper; and to read the burial service over the dead.

When anybody dies, what bell is tolled?

The Church bell.

When the Sabbath day comes, what bells are rung to call together all the people of the parish to the worship and service of God?

The Church bells.

To be sure. I never heard a chapel bell.

No:—dissenters' chapels have no bells. These houses which they call chapels are not consecrated for the service of the Church, and the law of the land does not consider them to be like the Church, or to be equal to the Church.

What then, are there no priests or bishops in those places?

Oh! no—nothing of the kind. Sometimes the man who preaches in those chapels on a Sunday, is the one who has been all the workdays making hurdles, or mending windows, or making breeches and jackets, or shoes; or stone carting.

And can such a man read prayers out of the Prayer-book like our clergyman, the priest of God?

Oh! they have no Prayer-books in those places—

No Prayer-books! then how in the world do they all manage about saying prayers?

The preacher makes long prayers, out of his own head, and the people listen, not knowing a word that is coming.

Then *they* cannot join, if they do not know what to say.

No—of course not.

Then how very unlike our service it must be ! Surely our Prayer-book is full of all kinds of good words, fit to use to God,—both in asking and praising, and thanking and blessing Him : and we know what the words are which the clergyman will use, and therefore we know what we ought to pray for.

Yes, and I hope you will always think so and like it better than any other way of worshipping. Keep in mind the advice of St. Paul to Bishop Timothy, and remember the value of a good form of prayer like that in your book.

Now we will learn what that other part is of the clergyman's dress when he is doing duty in the desk and at the table : What is that black silk thing which hangs over his shoulders, down his back ?

It is called his hood. Most clergymen get much of their learning at a city called Oxford ; or at another city called Cambridge. And when they have finished all they need learn there, most of them are called Masters of Arts.

A Master of Arts from Oxford wears a black hood lined with red silk : and a Master of Arts from Cambridge wears a black silk hood lined with white silk.

Are these Masters great scholars ?

They learn among many other things in scholarship, to read the Holy Scriptures in the language in which they were first written—Hebrew and Greek.

Hebrew is the language in which the Jews talked, and Greek is the language of the people of Greece—which was very generally talked at the time when our Saviour appeared upon earth.

Here is a Hebrew word—אלהים

Here is a Greek word—ΘΕΟΣ

They both stand for God.

Do you not think it must be a very great advantage to be able to read the Gospel in the very language in which Matthew and the other writers first wrote it ?

Indeed it is. And can the clergyman do this ?

To be sure he can.

Then the chapel preacher, if it happen that he is a blacksmith or a butcher or a shoemaker, knows nothing at all about the Scripture in the languages in which it was first written ?

No more than you do. Very often he cannot write English, his own language, without making mistakes.

Now then I see how it is that the clergyman is able to explain to us so well all about our Bible reading.

Yes ; it often happens that as much as three thousand pounds are spent by the father of a clergyman, in the course of eleven years, in paying for his learning all that time : and, perhaps, the sort of preacher you were mentioning, when speaking about the chapel, never had three thousand pence laid out on his learning !

We will read what the Bible tells us about priests being chosen from the lowest of the people. In the 13th chapter of the First Book of the History of the Kings of the Jews, verse 33, it is thus written ; to warn *us* who are now living, against calling the ranting preachers clergymen, or thinking that we ought to leave our clergymen to follow them.

“ JEROBOAM returned not from his EVIL WAY, but made again of the lowest of the people PRIESTS of the high places : whosoever would, he consecrated him (as the bishops consecrate and ordain clergymen now) and he became one of the priests of the high places. And THIS THING BECAME SIN unto the house of Jeroboam, even to cut it off, and destroy it from off the face of the earth.”

Well ! I am glad I have been told all this. I am sure our clergyman must have quite learning enough to teach me all about the Word of God, without my running about in search of teachers.

Take care you do not get “ itching ears.”

What does that mean ?

Look at St. Paul’s Epistle to Timothy—Bishop Timothy—he tells him to preach the Gospel to his congregation,—to tell them their faults,—to instruct them in the sound doctrine of the Church of Christ—“ For,” says Paul, “ the time will come when they will not endure sound doctrine ; but after their own lusts shall they heap to themselves teachers, having itching ears.”

“ And they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things ;

endure afflictions, do the work of an evangelist,—make full proof of thy ministry.”

Still we do not understand about “itching ears.”

It means, running about first to one preacher, then to another,—“ever learning and never able to come to the knowledge of the truth.”

Now we understand about “itching ears” and the difference between our clergymen and self-made preachers.

But the chapel folks often say that these preachers are inspired, and that they have gifts of the Spirit of God.

Yes, and they say that Peter and others among the first ministers of the Gospel, being disciples of Christ, were only fishermen, and no scholars: and yet Peter was a wonderful man as a minister of Christ.

What right have the best and most learned men to compare themselves with Saint Peter! or with any of the apostles? They may as well expect to be able to raise the dead to life, as expect that God will give them the same power that was given to the apostles and first disciples of Christ.

Peter walked upon the waves of the sea: none of the preachers who are living now can do that.

No, because *that* was a miracle.

Peter spoke a few words only, to upbraid Ananias and Sapphira for telling lies, and they fell dead: Peter knew they would die directly; for he told Sapphira she would be carried out dead, just as her husband was before she came in.

How was Peter able to do this?

He spoke by the Spirit of God.

No minister of the Lord could have such power now; nor any of the preaching folk.

Peter was with John one day, in the streets of Jerusalem, and saw a man who had been lame and unable to walk a step, from the day he was born. And Peter said “Look on us,” and the man looked; thinking they were about to give him some money, as he had just asked charity from them: but Peter said “Silver and gold have I none, but such as I have give I thee. In the name of Jesus Christ of Nazareth rise up and walk.” The man got up—began to walk—he felt he had received strength in his ancle-bones, and he not only walked, but could jump also, for joy.

Well, this was wonderful. It was a miracle.

The Holy Spirit gave them utterance to speak the will of God's mercy towards that poor man, and to shew the glory of Almighty God. But we are not to suppose that the Spirit is given in this manner *now*.

No—nobody can do such wonders now, not the best man living. But people say, if a man who never had much book-learning can get up in a chapel or meeting-house, and speak like a book for an hour, he must have a call, and is inspired.

What do you mean by his having had a call?

Called by God.

Well! it is fortunate for us that St. Paul who, in his day, had the care of all the churches, tells us that priests, even among the Jews, were *ordained*: and that no man was to take upon himself the honour of an ordained priest, except he that is called of God in the same way that Aaron was.

It is all nonsense for a man to talk about having a call from God, to go and turn preacher.

But does not the bishop, when he is going to make a man one of the deacons or priests of our Church, ask him if he thinks that he is truly called to the ministry?

Yes. But the meaning of that question is—"Do you wish to be made a clergyman merely for the sake of getting money by being a minister of our Church? Do you wish to be a clergyman, that you may one day, perhaps, be a man of great authority and power?"

If these be the only reasons a man has for being made a priest or deacon, he ought not to think of being a clergyman. And if the bishop knew that the man had no other wishes but these, he would refuse to make him a clergyman.

And the bishop also means this: "Have you asked your own conscience, and can you say with truth, that you believe you will be better pleased to serve God as a minister, than follow any other occupations: for instance, rather than be a soldier or a sailor, or a lawyer or a doctor, or any other such profession?"

And the bishop also means to say: "Do you think you can give your mind to the duties a clergyman ought to perform? Because these are matters which are only known to God and a man's conscience."

And the man who offers himself to be made a clergyman, says, "I think so."

This is all that is meant by our clergyman saying they have an *inward* call. They say they think that they can with a safe conscience say all this : and because no man can think anything that is good, unless God put it into his mind to think so, he says he *trusts* he is moved by God's Holy Spirit to undertake the duties of a clergyman.

But he does not say he feels that he has had a call from God. He only tells the bishop he *trusts* that the Lord has encouraged him to enter into the priesthood, and to do that which may be pleasing to God.

The bishop asks him if he thinks he is truly called, according to the will of our Lord Jesus Christ and the laws of our country. Which means, " Do you agree to the manner in which bishops make clergymen ? Do you agree to the laws which rule our Church ?"

He also means to say : " Are you blest with health and strength to do your duty ? Are you subject to fits, or convulsions, or to madness ; or have you any bad impediment in your speech ; or are you so deaf as to be scarcely able to hear ? or are your lungs so weak, that perhaps the fatigue of reading and preaching may shorten your life and make you so poorly as to be almost useless to your parish ? Or, on the contrary, are you sufficient for all these things, and able ?" Then if the man say " I think so," he means to say " I think that as far as all this goes, I am truly called. I am able to do the duties, and I agree to the laws of the Church, and if you as a bishop ordain me to be a clergyman, I think I am bound to obey you and those laws, and I shall always think this calling to be a true one, and to all intents and purposes sufficient for any man who is to be made a minister of Christ."

And this is the meaning of the *outward* call.

Now we see how different all this is from a bricklayer, tailor, or thatcher calling *himself*, or saying he is called by the Lord to go and turn preacher !

But the Methodists declare they have calls from God, and so do many other preachers besides the Methodists.

If we are to say a word about Methodists, it may be as well to mention that they are people who were first known by the name of Wesleyans, because they followed the opinion and advice of a clergyman named John Wesley.

Mr. Wesley never talked about calls. When he was asked

by what authority he preached the Gospel, he said “ By the authority of Jesus Christ given to me by the Archbishop of Canterbury, when he laid his hands upon me and said ‘ take thou authority to preach the Gospel.’ ”

This tells us, that though Mr. Wesley very imprudently set up meeting-houses,—though he meant to do nothing but good,—he thought that before a man presumes to act as a minister of Christ, he must be ordained by the bishops of our Church.

Is that the way Aaron was ordained ?

No—there were no bishops then : Moses received orders from God Himself to go and ordain Aaron and Aaron’s sons to the ministry of the priesthood.

So that even so far back as the time of Moses, three thousand three hundred and thirty-three years ago, there was a particular number of men, separated from others, to minister as priests, and to attend to the worship and Church of God.

Then, when Jesus Christ, who is called our Great High Priest, came into this world, He ordained apostles to be His ministers.

When Christ was gone to heaven again, these apostles ordained elders or priests in every church : and they gave these elders right and permission to ordain others to the priesthood.

Now let us go through this again, and you will then see what the preacher’s call is worth.

As Christ was sent by God the Father, so Christ sent the apostles to teach the truth.

As the apostles were sent by Christ, so did they send the first bishops :—Timothy was a bishop—Titus was a bishop ; and we have the names of many men who were made bishops, while the apostles were living ;—but as they are not mentioned in the Bible we need not go through the list now.

Well—as the first made bishops were sent by the Apostles, so they in their turn sent a second race or generation of bishops ; and these sent into the Church a third, and so bishops were ordained and consecrated, year after year, as opportunity occurred for making any, till the very days we are now living in.

In this way our bishops and our clergymen can show that they have followed without any interruption or confusion, age after age, through eighteen hundred years, from the bishops that lived in the days of St. Paul.

And in this sure way they can prove that they have God’s

authority for being appointed to the Churches where they perform the services and preach the Gospel.

If this is the case, (and it seems very plain and clear,) it would appear that the preacher who has never been ordained a minister of God, by the authority of a bishop, has only *called himself*.

Yes—they are self-called and self-ordained ; and that is the plain fact ;—and old Mr. Wesley used to be very angry with all of them : because he himself said that the bishops were the successors of the Apostles.*

And are not these meeting-house preachers inspired by the Lord ?

What do you mean by that word *inspiration* ?

Have they not been gifted with the Holy Spirit, to enable them to speak wonderfully and to preach to men and women, poor and ignorant like themselves.

The gift of speaking is very common. Unfortunately for many persons who talk a great deal too fast, and without knowing what they say,—the power of speaking and arguing is often a very great evil. Sometimes, after speaking to a crowd for an hour, a man says, at the end, the very contrary to what he said when he began. His words run on too fast for his wits.

This proves that merely being able to speak a long time is not inspiration.

But they say that speaking so much,—all about the Gospel,—can only be because the preacher is inspired ; for how can a man who is no scholar preach so finely ? In fact they say they have the gift of the Spirit of God.

So do the Quakers ; so do the Baptists and the Anabaptists ; the New Wesleyans and the Old Wesleyans ; the Independents and the Ranters ; the Jumpers and the Shakers ; and, indeed, all other parties, some of them with very queer names, who never enter a Church : they all say they are moved by the Spirit of God ; but we are to remember that “ God is not the Author of confusion, (a maker of confusion), but of peace, as in all churches of the saints.” 1st Corinthians, c. 14, v. 33.

The Holy Spirit of God is not given for the purposes of making separations and divisions.

* See “ The opinions of the Rev. John Wesley with regard to continuing in communion with the Church.” 4th edition. Oxford, 1841.

Jesus Christ said, "I pray to Thee, Holy Father, for them which shall believe on Me" through the word of the Apostles, "that they all may be *one*."

But how can Christians be all as *one* people, if they go in so many different directions—any where and every where but that Church which the Apostles took such pains to set up?

When the Holy Spirit of Christ was given to the Apostles, they were able to talk to people from foreign parts in their own language, though they were never taught it: as we read in the 2nd chapter of the Book of the Acts; (which means the doings of the Apostles.)

Are we to suppose that a miller's man, who looks after the meal and flour through six days of the week, and goes about on Sunday preaching and expounding, and thinks he is gifted with the Spirit of the Lord,—are we, I say, to suppose that if he met a Frenchman or a Jew, he could give either of them a word of advice in the French or Hebrew language.

Oh! no—of course not.

Nor could he lay hands on sick people and cure them; nor on dead people and raise them; nor in fact do anything that we read of in the New Testament as having been done miraculously by the apostles, speaking in the Spirit of the Lord.

No—certainly not.

Then the less people say about inspired men, the better. Their *inspiration*, like their *call*, is a matter of their own fancy and pride and conceit; and they are encouraged in it by the talk of people still more ignorant than themselves.

The fact, then, is this. The apostles, beyond all doubt, were inspired; they were ministers gifted by the Spirit of God in an unusual and most particular way. They shewed proofs which nobody could mistake, that they were able to speak and act through the inspiration of the Lord, by doing the miracles which we read of as having been done by them.

These apostles had an inward call from the Holy Spirit,—from whom they received wonderful power.

They had an outward call from Jesus Christ their Master and Teacher, the Shepherd and Bishop of their souls.

But all that these self-made preachers that go about the country *now*, may choose to say about a call from the Lord, is folly and pride and conceit. If they can shew to us that they have power to work miracles and speak in all languages,

as the apostles did, then we can agree to say that they are inspired, and that they have had both an inward and outward call. But they cannot do anything like this ; and so all their fine talk about calls from the Lord, and all their followers' talk about inspired men, is mere nonsense.

And, yet, many very pious and quiet people go to these meeting-houses or chapels.

Yes : many who go to them are very honest, trust-worthy, kind hearted, and God-fearing persons. But they are in error, and we ought to be sorry that they have been led away from the Church of their parish. Many, also, go there, from a dislike to the prayers and services of the Church. This arises from their ignorance. And many go there because they dislike the Churches of this country, and are jealous of every clergyman in the land.

But we are to remember that although they act very wrongly in separating from the Church and Temple of God, and from the ministry of the priests of the Lord, we are not to quarrel with them or act unkindly towards them ; but feel sorry that they lose the blessings of that Church which has stood firm ever since the Apostles ordained priests to serve it.

They lose the comfort of worshipping in peace and agreement with all their neighbours in the same parish.

They lose the benefit of hearing some of the most precious parts of Holy Scripture.

They are great losers in worshipping God in a manner so very unlike our's. But we shall read about this in another lesson.

Let us remember this—that as *we* have always been taught all that is good for our souls by the preaching of the Gospel in our Church, we may be quite sure we have no need of running about to other places and to strange teachers. But though we ought to make up our minds to have nothing to do with meeting-houses and chapels, we must live on friendly and neighbourly terms with all, if they be God-fearing people ; otherwise we are not good Christians.

We will now ask a question about the Prayer-book, which we might very justly call the form of sound words. Why is it called the Book of COMMON PRAYER ?

It is because the prayers, praises, and thanksgivings in that book are meant for the use of *all* the people, in common ; it is

a book COMMON to all, that all may pray together with the priest ; (not merely sit waiting for what he may choose to say next.)

It is a book fit for all, easy for all, good for all ; not made for one man only or for twenty, but for the COMMON share and share alike benefit of every one that can read and use it.

Wherever the service of our Church is performed, whether in Europe, Asia, Africa, or America—be it only one mile or fifty thousand miles distant, *there* is this Prayer-book used.

And it is a glorious thought, that, every Sunday, many thousands of Church congregations, millions of people, are praying and praising the Lord ; and, in some places, in the same words at the same moment.

As we are talking about the Prayer-book, I should be glad to know the meaning of the words Collect, Epistle, and Gospel.

The short prayers which come just before the Epistle are made up of words that have been COLLECTED, or gathered and put together from all parts of the New Testament ; and they are the best prayers that a good Christian can store up in his memory : for they ask for all God's best and perfect gifts, and pray for His blessing through Jesus Christ our Lord.

What is the meaning of that word AMEN, which we are so often saying in the prayers ?

It is a Hebrew word. It means ' So be it :—of a truth these words are right and good ; this is true ; this prayer is the desire of my soul. May God grant the desire of the prayer I have just heard or just offered up myself. I have heard this prayer, and desire to show that I agree to all it asks for ; for my own sake and for others. I join with the clergyman in this prayer, for I feel it is what I ought to ask of God.'

Do you mean to say that this one word 'AMEN' means all this ?

Yes, it means all this, and more too. And when we say it after the Creed (the Belief) it means, ' Really and truly I believe all, and I will maintain the truth of this Belief, before God and man.'

This shews that we ought to pay attention to all that is being read in Church ; for if we call out 'Amen' without knowing what we are speaking about, we act like fools.

And if we do not join with the clergyman in the service, we might just as well be absent.

It was a kind and charitable thing to add this word **AMEN** to the prayers ; because it will always happen that in a large congregation of poor people, there must be many who cannot read, from either never having been taught, or from their sight becoming dim, as often is the case with very old people.

Now these people hear the prayer offered by the clergyman, and when it is ended they say **AMEN**,—which is as much as to say “ I have heard this prayer, and I say ‘yes’ to it, with all my heart and soul :” and so the poorest people, old and blind, and infirm, may take their part in the service.

This word **AMEN** should not be spoken in a quick and noisy manner,—as if we were calling out to one another in play ; but reverentially and slowly, remembering that we are speaking the word, not to man but to God ;—and, yet, notwithstanding this, we ought to utter it loud enough to be heard by the people who are praying around us.

I never knew before, that this word **AMEN** signified so much.

Now, what is the meaning of the word **EPISTLE** ?

It is a word formed out of the Greek language, which, if we were speaking Greek, we should pronounce in this way—**Epistolee**.

It means a letter :—Paul the Apostle wrote fourteen such letters. Peter wrote two. James one. John wrote three ; indeed we may say John wrote four, reckoning the Book of the Revelation as a letter to the Seven Churches in Asia. And Jude wrote one.

When we hear the Epistle read at the communion-table, we generally hear part of some one of these Letters. We are thus to understand that these Epistles of Paul, Peter, James, John, and Jude, were letters written by them to their friends and congregations particularly, and to the people of the world at large, who professed and called themselves Christians.

Who wrote the Book of the Acts (or doings) of the Apostles ?

St. Luke ; who also wrote the Gospel which bears his name. And, in fact, we may say that this Book of the Acts of the Apostles is a Letter, addressed to a friend of Luke, called Theophilus ; though, in general, it is considered to be the second part or volume of Luke’s Gospel.

What does **GOSPEL** mean ?

It is an old word of the language spoken in this country twelve hundred years ago. It was then spelt **GODES SPEL** ;

and these two words mean good tidings or GOD's tidings : for the word GODE meant GOD and GOOD also. But we may say it means good tidings.

Why should we choose this meaning rather than the other, GOD's tidings ?

Because the angel that appeared to the Jewish shepherds to tell them that Christ was born, used the word which signifies " good tidings."

Therefore we are to understand that the word GOSPEL means the good tidings, the joyful message brought to us from heaven.

What message was it ?

The Lord Christ came from heaven to tell us that though all men were good for nothing, and bent upon wickedness, and therefore deserved to be punished in the next world for ever and ever, He would be the blessed means of their escaping such dreadful punishment, and shew them how they might go to heaven and be happy for ever and ever.

How was this to be done ?

The Lord Christ said *He* would give his life for them, though He was innocent : Instead of all men being destroyed and made miserable after death for ever, He would give himself up to be killed,—the innocent for the guilty.

And He would live, first, a few years in this world, to leave everybody a good and perfect example how they ought always to behave. And He did all this.

Yes—and more than this. For He promised that when He went back to heaven He would send *help* to us to enable us to follow His example, " who did no sin," and to keep His law, which is " just and holy."

Did He keep that promise ?

Yes. God never deceives us. He sent us the Holy Spirit who will make all believers holy and happy.

Then the Gospel is the book which contains this joyful message ?

Yes. The Gospel tells us that as in Adam all died, so in Christ all shall be made alive : It tells us that we can only go to heaven by believing in Christ and following His example. It tells us how we are to believe and to find power to turn from sin to goodness.

It tells us how to obey God and how to behave towards each other. It tells us what we ought to follow and love, and what we ought to avoid and hate.

It tells us how to fear God and to keep His commandments, and fulfil the whole duty of man.

Now then we ought to understand the meaning of the word **GOSPEL**.

I have read Psalms, hundreds of times ; but if anybody were to ask me the meaning of the word Psalm I could not explain it.

A psalm is a holy song ; where it cannot be sung, it is only read. It ought always to be sung ; but there are so many persons who cannot sing, that the common custom is to read them.

Parts of these psalms are chosen to be sung in Church ; and if the psalm be very short, like the 100th or the 117th and some others, the whole psalm is sung. All the people ought to sing or, at least, do their best to sing.

Why should everybody sing ?

Because psalms are, in fact, prayers to be sung : and as prayer is common and to be joined in by all, so should all join in singing it ; and not leave it to some six or seven persons, as if no one besides had any part or share to take in it.

Is not psalm music a particular sort of tune ?

Yes. Psalm tunes are not like the common tunes you may hear in the streets. Whoever sings psalms to common, quick, funny sorts of tunes is guilty of great disrespect to Almighty God.

Church-organ music is called sacred or holy music ; and this music is meant for songs fit to be sung in the presence of God ; to praise Him, to honour Him, and to pray to Him.

What are Hymns and Anthems ?

Much the same with Psalms, and to be sung in the same way : but, for the most part, psalms are the songs written by King David thousands of years ago, before our Lord and Saviour came upon this earth ; and Hymns and Anthems are songs made with words taken from, and mentioning things contained in, the History of the Old and New Testament,—by scholars who understand music as well as scripture.

But did David, King of Israel, write the poetry, the very words we sing in the Churches ?

No. David wrote his Psalms in the Hebrew language ; English scholars have at different times composed these words which are sung in the Church, and which we find printed at

the end of our Common Prayer-book. But, nevertheless, David supplied all the meanings and thoughts ; and all that other men have done since he lived, has been merely giving David's language in different shapes.

But did David get all the thoughts out of his own head ?

No. God taught him and told him ; and David only sung and wrote what God told him.

Then, if this is the case, the Psalms must be God's,—for they contain God's thoughts and prophecies.

SECOND AFTERNOON LESSON.

WE have read about Church service and the clergyman, and many other matters that concern us on the Sabbath day ; now I shall be glad to be made to understand why we call Sunday the Sabbath day.

This word 'Sabbath' is a Hebrew word, and means REST. So the Sabbath day means the Resting day or day of Rest ; not merely the leaving off work, but keeping this day holy—because it is blessed and hallowed by the Lord, as we are taught in the 4th commandment.

God made it holy when He finished the work of making the world: And God Himself rested on the Sabbath day.

But the 4th commandment says the seventh day is the Sabbath ; and, yet, we are always told that Sunday is the first day of the week.

The 4th commandment was given when there were no Christians in this world. Christ had not at that time been born into our world.

Before Christ came to be crucified and killed for our sake, the people who worshipped God were bound by God's law to keep the seventh day holy, in honour of the wonderful works of the creation, which the Lord God had finished in the six days that went before ; in remembrance of God's Rest, and in hope of the everlasting rest hereafter in heaven.

In this way we are always reminded of God having made the world in six days,—and are taught to worship Him as

the Maker. But it is wicked to suppose that God is to be thought of only on one day in seven.

The truth is simply this : there are seven days in a week ; the seventh is to be always holy to the Lord. Formerly Saturday was reckoned as the Sabbath day. But our Saviour was crucified on a Friday ; and as He rose again from His grave on the third day after, as He had always said He would, the day on which He rose was ever afterwards called the Lord's day.

In this way then we are to reckon : Friday, *one* day of His being laid in the grave. Saturday, the *second* day of His being in the grave. Sunday, the *third* day ; and very early on this third day, " when it was yet dark," He was missing from His grave.

Sunday has been called the Lord's day and kept holy to the Lord, by all true Christians ever since, though the Jews still keep their Sabbath on Saturday.

This way of reckoning days may seem strange to us who are living now, but the Jews used to express time in their days when these wonderful events happened,—in the manner which now seems to puzzle you.

The Jews used to mention part of a day, as if they were speaking of the whole day. Whatever was done in any part of the day, was said to be done that day.

Now that we have been reading about burying and graves, we will give our attention to something concerning the Church yard.

Why does it make the minister of a parish angry to see boys and girls jumping about the Churchyard, or climbing upon the tomb-stones, and playing at games among the graves ?

Because the CHURCHYARD was meant to be a holy and a quiet resting place for the bodies of the dead, and not a noisy play-ground for the living.

You would be very sorry,—very much shocked and angry, if any person were to come into the room where your brother's or sister's, or father's, or mother's body was lying in a coffin, and were to begin to knock it about or to jump over it.

To be sure I should, and so would anybody else.

Well, then—is it not a shameful thing to run about and jump on the graves of other persons' relations and friends,—and break down the turf, or chip the stone, or make a romping place of the resting place of the body !

But, besides this, the CHURCHYARD is a place where prayers are offered up to GOD. When there is a funeral, do we not see the clergyman bare headed ? and the clerk ? And the men, also, who attend the funeral ?

And for what reason do you suppose ? Because the CHURCHYARD was hallowed and consecrated ; which means,—was ordered to be kept holy and to be set apart from every other use, for ever, except for burial of the dead and for praying to the Almighty God, when the bodies are brought there.

The clergyman and clerk and people are bare headed ; as a sign of reverence towards God while they are praying to Him.

The ground of the CHURCHYARD is consecrated ground. The Church itself is consecrated. Both Church and Churchyard are therefore to be treated with veneration and respect ; and the most righteous use that we can make of the Churchyard, while we are living, is to look at the tomb-stones and graves, and remember that some day (and who can tell how soon ?) *our* bodies will be lying there, until we rise to judgment.

If we call this to mind, we surely shall not be so wicked as to play at games, and make noises and riots in so sacred a place as the Churchyard.

May people walk about the Churchyard or sit down in it, on Sundays, while the people are in Church ?

No, certainly not. It is against the law, and the churchwardens have orders from the law, which may be seen in the large Prayer-book in the clergyman's desk, to go out from Church into the yard, and compel the people whom they may chance to find loitering about, either to come into Church or to leave the Churchyard immediately.*

Why was that law made ?

To keep the neighbourhood of the Church quiet ; to protect the people who are in Church from being disturbed by people's voices outside, or from being distressed by seeing or fearing that these idle loitering persons are hurting the graves.

There are other reasons, also ; because it is an insult to God, to be lounging and loitering about the Churchyard, while the Church is open for prayer, praise and thanksgivings, and the preaching of the Gospel.

It is just as if they were to say, " We do not care for the

* 58th Canon.

honour and glory of God ! we have no sins to pray about ; we have nothing to thank God for ; we do not want any good advice : we like to be idle, and we do not like to be bothered with Churches.”

But this is very wicked. The 3rd verse of the 100th Psalm of David says “Go your way into His gates with thanksgiving, and into His courts with praise ;” and he says also in the 84th “I had rather be a door-keeper in the House of my God than to dwell in the tents of wickedness”—which means living among people who do not care for God or God’s worship.

I have only one more question to ask about the Churchyard : if it be a holy place, why are sheep allowed to graze there ?

If the sheep were not turned in to graze, the graves and paths would be all overgrown with grass,—the dew and rain would soak into it, and there would be nothing but fog and damp air ; and the Church itself would be a very unhealthy place to go into.

But why can it not be mowed ?

Because no man could use a scythe, where there are hundreds of little hills made by graves. Besides, it would require mowing so often that the graves would be continually trodden down by the feet of the mowers ; and it would not be a proper thing to see mowing so often in the Churchyard.

Sheep keep the turf always neat and tidy, and make no noise or disturbance.

And sheep may serve to remind us that Christians are the sheep of the pasture of God ; and that Christ always called those who believed in Him, His sheep.

Yes ! “Jesus said ‘I am the good Shepherd.’”

I have learned my catechism ; but what does catechism mean ?

It is a Greek word, which expresses the teaching a person by word of mouth,—saying the words over and over again, till, by having heard the same sounds so often the learner remembers the words.

The catechism, as it is printed in our Prayer-book, is a number of questions and answers, which, if we learn them perfectly by heart and are enabled to understand what we say in those answers, will teach us what we ought to believe about God, and how we ought to behave, and what we ought to do, if we hope to go to heaven when we die.

The catechism teaches us the ten commandments of God :

the four first telling us our duty to Him ; and the six last telling us our duty towards each other : in fact, it explains the commandments.

When little children are brought to Church to be christened, the clergyman tells the godfathers and godmothers, that they are to take care that the child shall be taught this catechism : and a very good word of advice it is.

Why so ?

Because the catechism contains the Lord's Prayer, the Belief, the ten Commandments, and the explanation of them ; and all that a Christian child ought to know and to believe, for the good of his soul.

We often use the word **COMMANDMENT** : what does it mean ?

It means a plain and positive order, either to do or not to do something. If the clergyman tells us that we are to attend school at nine o'clock in the morning and at two in the afternoon, then *we* have received *his* commandment that those shall be the hours for coming to school.

If he says " You shall not bring apples or nuts in your pockets when you come to Church,"—then we know that we are not to do so.

So, in the same way, the Lord God commands us to worship only **ONE** God, the living God who made us and all the world.

He commands us not to make images and worship them.

He commands us not to take His name in vain ; not to swear wicked oaths, nor say prayers without thinking of what we are saying.

This tells us, plainly, the meaning of the word " commandment."

WE have learned several things about Church and our duties in it, and the meanings of many words that concern Sunday and the worship of God. Now we are to learn something about things we are always seeing at home.

We shall have some supper before we go to bed : does any boy know where Tea comes from, and what it is made of ?

Tea comes from a part of the world about eighteen thousands of miles away from here ;—the place is called China.

There are several sorts of tea ; but whatever sort it be, it is nothing else but dried leaves. The people in China plant

gardens full of trees and shrubs, which bear a fruit something like a bean.

The root is like that of a peach-tree : the flower is like the wild rose : sometimes the tree grows as high as a poplar, and sometimes not higher than a boy of thirteen years of age—a mere shrub.

The only part of the tea shrub or tea-tree which is of any use is the leaf. This leaf is an inch and a half long ; narrow like tape ; and with a long point ; its edges are jagged all round like the teeth of a saw.

The tree or the shrub is stripped of all these leaves in March : these leaves are thrown into a very large sieve, which is held over the steam of boiling water.

After this, the leaves are spread upon very large long tables made of copper, like sheet iron—and a fire is lighted under this copper table, which dries the leaves till they curl and twist into the shape in which we see them in the tin canister or caddy.

Now the next thing is Sugar. Where does it come from, and how is it made ?

It comes from Asia and America—thousands of miles distant from here : by which I mean, that it comes from the East and West Indies.

In those countries there are curious kinds of reeds or rushes, not so thick as a broom-handle, and from seven to ten feet high—which at first grow wild, like our wild hop that we see in the hedges,—but the people make plantations of them like our hop gardens ; setting the plants about half a yard high out of the ground.

In about a year's time they are ripe ; they require a very great heat of sun to get ripe.

When ripe, these canes are cut down, and are gathered into bundles from two to four feet long : all the leaves are picked off, and then they are put into a mill, where there are heavy rollers, like those we use in the fields,—except that they are all covered over with steel, which makes them very heavy and very hard.

Then the machinery is set a going either by wind or water, as our mills are ; but if there be neither wind nor water, the people set horses to work, as we see in our farm houses where the well is very deep ; if there be a scarcity of horses they use oxen, and if no oxen are to be had, then the machine is worked by men.

Inside these canes, or thick rushes, there is a pulp or soft soapy kind of stuff like the marrow of a bone ; and it is quite pressed out by the rollers,—and falls like juice from apples, into large tubs underneath.

This juice is put into six different coppers and boiled beginning with one copper of a very large size, and then emptying it, and putting the juice into another copper, smaller than the first ; and so on till it has been boiled in six coppers.

At last it becomes thick as glue ; and after being well boiled with alum and lime, it hardens like moist sand, and is put into barrels to be dried in very large rooms heated by stoves, till it becomes still harder, and more like large clods of earth.

Then they break these lumps into pieces, pound them down as fine as sand and pack it in immensely large barrels, and send it to us in this country.

White loaf sugar is made from the common sugar by baking it in a very ingenious manner.

We have now learned what tea is made of ; and how sugar is made. What are our tea-cups and saucers made of ?

They are made of clay of a particular kind ; granite stone is broken up into fine powder, and flints also, and certain parts of rocks, all which being mixed up together after a great deal of labour are made into a stiff hard stuff, like putty, and moulded into all manners of shapes, like cups, plates, jugs, and other such things ; and are then baked in furnaces till they are hard.

All our crockery and pans and jars and gallon-bottles are made in this manner.

The pewter spoons we have so often seen and handled are made of metal mixed up from tin, brass, and lead.

The candles we use are made of tallow, and tallow is made by melting in a large furnace the fat of sheep and bullocks.

Then the candle maker takes several skeins of spun cotton, and cuts the cotton threads into lengths, and loops these threads on to a stick ; about three or four threads twisted together make a wick.

He holds this stick before him with both hands stretched out, right and left, and dips all these twisted threads into the melted tallow, which is scalding hot ; then he hangs them up to dry ; when the tallow has dried on these threads, he dips

them again ; then dries them a second time : and so he goes on dipping and drying till he finds the tallow is thick enough all round the wick, and then the candle is finished.

Now I see why these candles are called dips.

Why have we been reading about tea, sugar, and candles, and tea-cups and spoons ?

Because these are things which we use every day, and shall in all likelihood use to-night ; and we ought to know who is the giver of these things. They all come from God.

God made the tea-tree, the sugar-cane, and the cotton-tree, from the fruit of which cotton is taken to make the candle wicks.

God also made the tin, the brass and copper, and the lead which we have been reading about ; and we are not to forget that all the clay, the flint, the granite stone, the rock-dust, and other stuff used in making crockery, and cups and dishes, are the work of God, who created all things.

It is a good thing to keep in mind these truths ; because we are all in the custom of handling, and using, and eating, and drinking a vast number of good things, which support and comfort us, without recollecting the mercy and loving-kindness of the Lord, who caused all such useful matters to grow and to be found for our benefit.

Are knives and forks also made through God's help ?

Yes, to be sure. The blade is of steel ; which means, iron stewed while red hot, with charcoal, from three to seven days.

Iron is dug out of the earth, and is found in different parts of this country ; Gloucestershire, Derbyshire, and Wales, and some other counties ; a large quantity comes from foreign parts, but the best is English.

It lies deep down, hundreds of feet below the surface of the earth. God created it.

In the Book of Job, chap. 28, verse 1st and 2nd, we read thus : “ Surely there is a vein (or a mine or cave) for the silver, and a place for gold, where they fine it. *Iron* is taken out of the earth, and brass is melted out of the stone.”

And forks are also made of steel.

The handles of knives and forks are made sometimes of one substance, sometimes of another. Now and then we see black handled knives, such as the cottagers often use ; they are generally made from whalebone.

Sometimes they are green ; in which case, they are of bone of the ox, or of the stag, dyed with verdigris, or acid of copper.

Sometimes they are made of ivory, or elephants' tusks.

So you see that everything you touch, taste, and get any good by, comes from God ; and we ought to shew our gratitude for such goodness by doing every day what God has told us to do.

St. Paul therefore says, " Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." 1st Epistle Corinth. c. 10, v. 31.

By remembering all we have now learned about the things we see on table at supper-time, we may be led to think on God, and to ask ourselves, what we could have done without such things being made by Him for our use. And then we are better prepared to say our prayers.

After prayers we get into bed. And what are beds made of ?

Made of things created by God. We read in the 63rd Psalm, " My mouth shall praise Thee with joyful lips, when I remember Thee upon my bed, and meditate on Thee in the night-watches ; because Thou hast been my help."

Bedding is made of many different things, just according to the price that people can afford to give. You know there are mattresses and feather-beds.

Mattresses are made of strong linen cases or square bags stuffed with horse-hair, or cow-hair, or wool ; some people also have what are called paillasses, that is, strong canvas or linen bags filled with straw.

Whichever we have of all these different things that are used in making beds, we owe it to God ; for He made the flax to grow, from which thread is made, which is woven into linen ; He created horses, cows, and sheep, and He causes wheat, barley, oats, and other such grain to grow, from which we get straw for our beds.

It would be well for us, if we were to think upon these good gifts of the Maker of all men and all things, when we feel ourselves refreshed by the sleep of night.

Let us go on about the beds. How are sheets proved to be from the bounty of God ?

In the same way that our table-cloths and towels may be shown to come from His bounty. Sheets and quilts and counterpanes are made either from linen or cotton.

Linen is made from fine threads, which are picked out of the stems or stalks of a plant growing in the fields, called flax.

The word used in foreign parts, such as France, Italy, Germany, Spain, and some other countries, when they are speaking of Flax is *Lin*, *Lino*,* and *Leinen*.

Leinen is the German word for Linen, and we, in fact, took our word *LINEN* from this word of the German people.

The seed of Flax is also called *Lin*. We have, many of us, seen *Linseed*.

This flax or lin, then, is a plant ; and the stem of it may be picked to pieces, into the finest threads, and these are at last manufactured into what we call linen cloth.

So you see the table cloths, towels, and sheets, and all other things made of linen, are made from a plant of the field.

In the 2nd chapter of the Book of Joshua, at the 6th verse, we read of Rahab having laid *THE STALKS OF FLAX*, in order, upon the roof of her house ; to dry them.

And in the 19th chapter of the Book of Isaiah the prophet, we find, at the 9th verse, mention made of them “ that *WORK IN FINE FLAX.*”

And King Solomon says in the 31st chapter of his Proverbs or wise sayings, that a good woman “ seeks for wool and *flax*, and works willingly with her hands :” which means, she would spin the flax into linen.

Many years ago, more than a hundred years, young women used to spin flax and weave threads into linen, till they were married ; after marriage they had other work to attend to.

And this is the reason why unmarried women are still called *Spinsters*.

We have heard this word mentioned in the banns at Church.

Now, blankets ; I think I know what they are made of : they are made of wool, and we know that wool is the warm covering of the hide of the sheep.

This, again, is God’s gift. We find the sheep a most valuable animal ; its flesh, called mutton, is the best of food ; its fleece of wool is the warmest of all coverings for the body, do with it what we will ; whether it be made into flannel Guernsey jackets, or stockings, or petticoats or coats, waistcoats and trousers, or blankets and shawls, or stuff curtains, or carpets.

As the Lord says in the Book of the prophet Ezekiel,—

* Pronounced *Leeno*.

“ You eat the fat, and you clothe yourselves with the wool.”

Though we are to keep in mind that these words allude to careless, idle, and selfish men, who ought to have taken care to teach and do good to the Jewish people ; but who did not ; for they only got all the money and goods out of them, and taught them nothing. Still the words serve to remind us of a sheep and its usefulness.

So we see that all that makes a bed is given by the Lord.

Yes, and the bedstead also. The bedstead was once growing out of doors ; part of a beech tree, perhaps, or of an oak ; jointed and kept together, after being sawed out and shaped by the carpenter, with iron screws.

“ The Lord God made every tree to grow out of the ground.”
Genesis, ch. 1st.

Yes, so that in fact, directly you reach home, you may learn what great things God has done for you, even there, as you sit in your chair or lie on your bed.

The bricks of which the house is made up were once earth ; the mortar was once in a chalk pit ; the floor boards were once growing in a wood ; the panes of glass were once sand, flint, and soda ; the ceiling was once chalk, and the laths were once growing in a fir tree : the hair mixed with the mortar once grew in a cow's hide.

The shutters, doors, beams, and rafters, stairs and railings, and all babies' wooden dolls and cradles, once grew in trees. The tiles were once clay, burnt into hardness like bricks.

The stone we see sometimes in our kitchens, in what are called sinks, and about the grates or stoves, was once lying in a large pit, something like our gravel pits. The places where such large blocks of stone are dug up are called quarries. Streets in towns are paved with such stone.

Thus we see, that above our heads and beneath our feet, on our right and on our left, sleeping or waking, in bed or out of bed, eating or drinking, dressing and washing, at home or away from home, we see—

We hear and touch—

We tread upon and use and enjoy—

The wonderful works and gifts of God.

St. Paul says, “ What hast thou that thou didst not receive ? Now, if thou didst receive it, why dost thou glory as if thou hadst not received it ?” which, (applied to these things

that we daily use) means,—“ Why do you suppose that your own invention and money brought all these things into existence ; and forget, in the pride of your heart, that, as St. James says, ‘ Every good gift is from above ’ ? ”

When we are at our work on the farms, we ought to remember this : for let us see ;—if I should ever be employed in threshing, the flail itself was once growing in a tree, and so were the boards of the barn floor.

If I take a hammer to drive a nail, I hold that which was once growing in a tree ; the head of the tool, being of iron, must have lain at a great depth in the earth, 300 feet perhaps.

In like manner we are to remember that carts, waggons, ploughs, rakes, rollers, threshing machines, winnowing machines, harrows, and hay and dung forks, brooms and spades, pick-axes and hoes, were all once either growing under the earth or above it ; that is to say, the iron ore was in deep pits or mines, and the wood was growing in plantations and forests.

Sieves are made of wood, interlaced with split cane or horse hair ; or with wire, which is iron drawn into threads.

The harness of the teams was once the covering or hide of horses ; you know it is made of leather, which is the hide of animals soaked in oak bark, lime, and water and other mixtures, and made, after much trouble, into leather. When the leather is just made it is of a light brown colour.

But leather is almost always black.

How is leather made black ?

It is well rubbed over with a liquid stuff called copperas. Copperas is made from stones found on the sea-shore, of a bright gold colour, very heavy, because there is a great portion of iron in them.

These stones are collected into large heaps like the square hills of stone in gravel pits, and when they have been wetted day and night for many months by dew and rain, they crumble and break ; and the water which runs off from them is caught in great tanks or pits.

This water is boiled in large furnaces with old iron, and it settles down at last into light coloured green lumps like sugar-candy.

Boil these in water and you will make a stuff which turns every thing black. In this way, leather is made black for shoes, boots and harness, and trunks and books, and coaches and carriages.

So you see that GOD created certain stones to make copperas.

We know He creates horses and all other animals; and He causes the hemp plant to grow, which serves to make the strong thread which the saddler and harness and collar-maker use in sewing together the leather; and the waggon-ropes are also made from hemp threads.

All that we use in farm work is from God's creation.

Many labouring men and boys work with bright red worsted caps on their heads. I should be glad to find out how they come through the creation of God.

What do you call worsted? It is an odd word which I never could find out.

Worsted is wool spun into threads. It is called worsted, because the best woolspinners used to live in a town in Norfolk, called WORSTED, not very far from Norwich: 124 miles from London.

They are woven from wool, and dyed red with stuff made from curious insects caught in the West Indies, where they are to be found in a fruit something like a pear; those insects are smaller than lady-birds.

One pound weight of these insects contains about 70,000 of them. They are dried like currants, and look very like them; and when used by the dyers, they make a beautiful bright red.

They are called COCHINEAL. So we see GOD giving the sheep and the insect for the red cap.

Blue cloth is brought to its colour by means of a stuff called indigo, which is brought to this country from the East and West Indies, and is made up there in cakes from the juice of the leaves of a plant called indigo.

Are plants able to make such colours?

Yes;—take some leaves of horse-radish and boil them for an hour in a pan, and then throw a white handkerchief or stocking into the pan; it will be changed from white to yellow. Crocus flowers or saffron will do the same, if carefully picked.

Do what we will, we cannot even clothe ourselves without the help of God.

It is this truth which our Saviour teaches, saying, "Take no thought wherewithal ye shall be clothed, for your heavenly Father knoweth that ye have need of all these things." God clothes the grass, and can surely clothe us.

The same Creator, who causes the lilies to grow, and who

gives colour to the violet and to the crocus, gives us means to find out all sorts of colours from other plants and flowers.

“ All things were made by Him, and without Him was not anything made, that was made.”

THIRD MORNING LESSON.

WE are now to learn more clearly than we have learned yet, how we are to do our duty towards God. Our Catechism tells us that our duty towards God is to believe in Him and to fear Him.

We cannot live and move, we cannot sleep or wake, without feeling sure that we owe all and everything to our Lord and Maker.

Who made the Sun, which brings daylight and heat ? Who made the Moon, which we see so often at night ? The Bible tells us in the first page, that God made these two great lights and that He made the stars also.

Wherever we turn our eyes,—All that we see growing under our feet,—All that we see above our heads, proves to us that there is a God, mighty enough to do and to rule over everything.

When we hear thunder, and see lightning which so often kills in a moment of time, or sets stacks and houses on fire, or knocks down Church-towers and steeples, we cannot help feeling quite sure that it is not man that sends that dreadful fire from heaven, but God.

No man can make rain or snow or hail : what man has power to make summer or winter, spring or autumn ? Who can hinder the sun from rising or the moon from setting ?

Who can count all the stars, some of which move at the rate of twenty thousand miles an hour ? Who can command the wind to blow, or the tempest to cease and be still ? Nobody on earth.

Thus we see proofs, beyond all number, of the power of God. We see His lightnings, we hear His thunder, we see that He can kill and make alive, He can create and destroy in an instant.

I believe in God, the Father *Almighty*, Maker of heaven and earth.

I am to remember that the eye of God is looking on me all day and all night. He hears all I say,—He knows all my thoughts,—He knows all that I intend to do, and remembers all I have done.

We read in the 94th Psalm “He that planted the ear, shall He not hear? Or He that made the eye, shall He not see?” “He that teacheth man knowledge, shall not He know?” “The Lord knoweth the thoughts of man.”

Surely, then—if we believe that there is a God, unseen, yet everywhere present,—seeing all, remembering all, understanding all, judging all, we must fear Him ; that is, fear His displeasure, and fear lest we should lose all His help and favour, and all hopes of being received by Him in peace when we die.

Hear what the Bible says. “There is no want to them who fear God.” “Surely His salvation is near to them that fear Him.”

“Great is His mercy to them that fear Him.”

“The Lord pitieth them that fear Him.”

“He giveth meat to them that fear Him.”

“He will fulfil the desire of them that fear Him.”

Then I am to believe there is a God, though I never saw God.

Certainly ; you must believe, and do believe, many things you do not see. Can you see the wind ?* You never saw the sea : yet you know there is a sea. You never saw the Queen of England, yet you are quite sure there is a queen of this country. You believe there is such a place as America, but you never saw America.

Perhaps you never saw London, but you are sure there is such a city.

But I have seen people who have been there, and therefore I am sure of it, for they told me of it.

Jesus Christ came from heaven and dwelt in this world, and taught us that there is a God and heaven and hell,—and He went to heaven again. So that besides the many proofs which we see every minute of our lives, of there being a wonderful and mighty power, able to do all things, we have the witness of the Son of God, to settle our minds in the truth.

* “The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth.”

John, c. 3, v. 8.

Remember what the Lord Jesus said : " Blessed are they that have not seen and yet have believed."

I dare not deny that there is a God : everything proves to me that there is a God : but how can I pretend to love any one I never saw ?

Do you not love those who are always kind to you ?—and who shows such kindness to you, every hour of day and night, as the Lord God ?

Suppose you were blind, and could not see your father and mother—you would still love them. Blind people always love those who are kind to them.

Therefore, though you cannot see God, you ought to love Him, because He is so kind to you ; giving you life and health and food and clothing, and the promise of heaven, if you will but do as He commands you.

St. John, who loved the Lord and was dearly beloved of Him in return, will tell you what it is to love God. He says in the 5th chapter of his Epistle—" This is the love of God, that we keep His commandments." GOD is always called our Heavenly Father or our Father who is in heaven.

Our love for Him should be just like the affection with which a son loves his father on earth, if he be a good son, and the father be a kind and good man. The son tries to avoid offending him, at any time or in any way ; he takes pleasure in pleasing him. Mind, I am speaking of good sons and good fathers. And we may be sure we love God, if we keep His commandments.

The more obediently we keep God's commandments, the happier shall we be : as St. John says—" His commandments are not grievous ;" they do not set us to do things which would make life miserable ; they lay no hardship on us. Quite the contrary—if everybody would keep those commandments we should be a very happy people.

There would be no need of prisons or of judges or of hangmen, or of treadmills or of transportation ; there would be no occasion for lock-up houses or cages ; we need not bar our doors or lock our stables, or put up shutters.

For if all men kept the commandments there would be no thieves or cheats, or murderers or wicked people to disturb us and our houses.

So David says in the 19th Psalm—" In keeping these com-

mandments there is great reward." And well might he say so ! They tell us how to show honour and respect and reverence to the Lord our God,—how to live and to die happily ; and how to keep peace always, and to be true and just, one towards another, without confusion and disputes.

All good laws that are made by men are made from God's laws, or by the rule of God's laws. They are all made upon this plain straightforward rule, " thou shalt not do wrong."

All good actions are done by people who fear God and delight in doing things which they are sure are pleasing to Him : but no people would do good actions, unless God put it into their hearts to do them.

When Joseph behaved so generously to his brothers, who came to Egypt,—where they never thought of finding him,—(for they knew that they had sold him to be a drudge and slave, when he was young,)—when Joseph let them all out of prison, he said he would make easy terms with them, because, said he, " I fear God."

By which, he meant to say, " I know what God likes : He loves mercy and kindness, He dislikes all revenge and spite ;—He would not like to see me return evil for evil, and treat my brothers in the same cruel way they treated *me*. No ; I fear, I reverence and honour God, and I will act in the way He would like and approve."

We may be sure of this, that to be loved by God is the greatest happiness we can feel at any time in this world : and to try to win His love is happiness,—because the more pains we take to behave as He likes, the more He will help us ; the better will our conduct be, and we shall be sure to find out that God is showing us His favour, and making our ways pleasant.

How shall I be sure to succeed in pleasing God ?

By keeping on steadily.—always doing what your conscience tells you to be right,—and refusing to do what you are sure, or even suspect, is wrong ; and always believing that God watches and cares for you.

Then, in that case, never mind what trouble befalls, God will help ;—God will remove it all, or help you to bear it patiently.

As we read at the 40th verse of the 37th Psalm—" The salvation of the righteous cometh of the Lord, who is also their

strength in the time of trouble." "Without faith it is impossible to please God."—(Hebrews, c. xi. v. 6.)

While we are true to the laws and commandments of our God, He will never be false to us. While we try, all day long, to live according to His commandments, we shall not be false to Him; and in this way we shall continue to pass our life, loving and being loved by the Lord who made us.

Our thoughts and our hopes will be turned to the Lord; thinking on what He has done, and is always doing for us; trusting and rejoicing in what He promises to do for us, here and hereafter—and grudging no labour, no time, nor loss of goods, nor pain or suffering, nor hardships, so that we do not lose His favour and help.

Now we see what it is to love God with all our heart, with all our mind, and with all our soul, and with all our strength.

We are to love Christ our Saviour, because He first loved us.

How did Christ love us? What love did He show towards us?

Listen, and you will find out whether Christ loved us or not. Suppose you had done some very wicked act—that you had broken into a house at night, or into a stable or barn, and robbed the owner of it. Then he catches you, and brings you before the magistrates at the Sitting. They hear all about it, and order you off to prison.

Then comes the constable to carry you away to the jail,—and you begin to feel that there is no help or hope for you, and you are miserably unhappy, and wretched at the thoughts of being punished.

Suppose that just as you are being taken away to be sent off to prison, a man whom you had never seen or heard of, were to step forward, (though nobody else cared whether you were hanged or transported,) and say to the magistrate, "Oh, sir, do not send the lad to jail; have mercy upon him—though I know he is a good-for-nothing vagabond—let *me* go to prison, instead of him!"

I must say I should be much surprised. I should think him the best friend I ever had in my life.

Well—but suppose this person was the very man whose barn or house you had broken into! what then?

I should say it was wonderfully good and kind, quite wonderful! but I am sure that no man would be so kind.

But we will suppose a little more. Suppose that it be proved by some witness coming into the room all of a sudden, that you had also killed one of the servants who was taking care or watching near the house or barn, when you were breaking in. Then, in that case, you know that the magistrate would say, "This wicked lad is not only a thief but a murderer."

Aye—and I should be certain sure of being hanged.

But we have not done yet ; perhaps the magistrate would ask the constable or some of the people standing by, if he knew anything of your general character : then, if two or three persons were to speak out and say, "Oh sir ! he is, and has always been from his infancy, a badly-disposed, evil-minded, wicked fellow ; swearing, lying, Sabbath-breaking, stealing, and interrupting everybody ; and we know nothing of him but what is bad : so he well deserves hanging, for he has broken all the laws." What then ?

I should say, my death would be certain.

But suppose this same kind good man, who had offered to go to prison instead of you, were to speak up for you again, and say, "Sir, I see he deserves death ; he has broken all God's laws ; the sentence of the judge, at the assizes, will to a certainty be that he must suffer death ; but *I* will die in his stead. I am, as you know, innocent ; I have hurt no one, but I will die for him,—the innocent for the guilty."

Really and truly, I cannot believe that any man would do all this for another.

Well—but this is not all. We will suppose that the judge has it in his power to let this kind friend suffer for you ; and, in due time, he is hanged instead of you, after being shamefully treated,—after being spit upon, beaten on the face, dressed up with a red cloak and made a mock of,—and made to hold a long stick in his hand, and flogged without mercy by soldiers,—and also being put to horrible pain by having great twigs of briars, like the wild roses in the hedge, driven right down upon his head :—

We will suppose all this, and, at last, that he hangs on a tree and dies. What would you feel, and what would you say ?

I should say that it was the most wonderful goodness ever shown to a living being,—to suffer all this, being innocent, for another person who had been found guilty.

If, just before he died, he begged and prayed you to re-

member him as long as you lived, and to do, without fail, all he had begged you to do, in remembrance of his kindness to you, and because it would do you good for ever and ever, if you performed all he asked,—would you not feel bound to do all this for his sake,—remembering what he had saved you from ?

Yes, to be sure, I should. Who would not be glad to do *anything* to prove grateful for such wonderful kindness !

Now then, this is exactly what Jesus Christ did for all of us. If He had not offered Himself up to be put to death instead of us all being punished for ever and ever, we should, each of us, one after the other, be delivered over by the just anger of God our Judge, to the prison and fiery punishments of hell.

I wish to hear how this can be.

The case is this :—We are all of us, badly disposed,—inclined to every thing bad rather than to anything good. Even as little children, not two years old, we show our bad tempers and evil dispositions.

Babies themselves show obstinacy, and often cry from downright rage and ill humour ; they will scratch, and sometimes will try to hit with their little hands.

As early as four years old they will tell lies, and, soon after, will try to take things which they ought not to take, and begin to hide them : and so on, every year that they live, they show that they are like all other human beings that have lived before them, lovers of evil rather than of good ;—disobedient rather than obedient, and tellers of falsehood rather than of truth.

This disposition to all that is bad is, in fact, our NATURE. We are born with it. As the catechism says, “ Being by nature born in sin.”

The first man that was ever made, ADAM, began life as a perfectly obedient and righteous being. He lived like an affectionate and dutiful child of God.

After a time, he suffered himself to be led away into disobedience, and he followed the advice of the enemy of God,—he was condemned by God as a sinner, and became the child of wrath—a son living under the just anger of his Father.

If ADAM had not disobeyed the Lord :—If he and all his children, and the men and women that have followed them, family after family, through six thousand years, had not broken the commandments of God, there would have been no

sorrow or suffering, no want, no poverty, no unhappiness of any kind, no sickness, no death.

But ADAM's disobedience soon began to show its consequences ; the sinful disposition which came upon him, when he broke God's law, was found worse and worse in his first born child ;—for CAIN, the first man that ever was born of a woman, turned out to be a murderer.

And the more the number of men and women began to increase, the more wickedness there was. God cursed the very earth, and told Adam, and, of course, Adam told his children, that instead of living for ever, and never dying, they should all, sooner or later, die ; and that very same earth which was stocked with everything that was pleasant to the eye and good for food,—watered by mist and dews, and loaded with fruits and plants and vegetables, before any man was living on it, was made to bring forth thorns and thistles.

The curse of God was on it, and unless Adam and all other men after him, took care to cultivate the land, and work till their foreheads sweated with such labour, there would be nothing but thorns and thistles to live upon.

Then came sickness and disease and death ; sin and wretchedness.

Now, all people that are born into this world, enter it with the bad dispositions which began to shew themselves in Cain. Sin as certainly is lodged in every child's heart when born, as the pips or seeds are in an apple.

And, as to talking about the innocence of children, and saying they can do no harm, we should remember that the Bible tells us that “ A child left to itself bringeth its mother to shame.”—(Proverbs, ch. xxix, v. 15.)

This being the case, and men and women so far from growing better than the families that died before them, becoming rather worse and worse, God, after forbearing patiently for upwards of 1600 years, determined to destroy every man, woman, and child, except one family consisting of eight persons, who had lived dutifully and devoutly, and set a good example.

So the earth was covered with water, and everybody was drowned, except these eight.

This drowning of the world was a terrible warning from God. Nothing that the Lord had done before it happened, while He in His patient mercy had spared men for so many years, had made sufficient impression upon their minds.

How shocking, that so many millions of people should have died in the great waters !

By the sentence of death which the Lord God, the great Judge of all the earth, passed on Adam and Eve, when they disobeyed His commandment and listened to the Devil,—all the people who ever were to be born into this world must have been sent into misery and everlasting punishment, after death. This, indeed, is shocking—for what is death of the body, compared with never-ending misery of the soul ?

By this sentence of the Lord, we should have gone into never-ending torment and pain and misery, whenever we might happen to die.

All men were like prisoners under sentence of death ; which means, the great judge had tried them and declared them guilty, and the determination of this great judge, the Lord of Heaven and of Earth, was, that we should suffer for this guilt.

Was there no one to speak up for so many millions and tens of millions of people,—that number beyond all counting ?

No ! all had sinned, all were guilty. None had ever lived, none were living,—no man that ever was to live, would be found innocent enough to be worthy of God's listening to such a helper of sinners.

Even the best men, however they might try to live obediently, were not free from sin, altogether.

The truth is this, in few words ;—the dreadful consequences of Adam's sin would be everlasting,—the offence was never-ending ; the punishment was to be never-ending ; so that every child born into the world would prove sinful—fond of all that is wicked ; and, therefore, would be condemned to punishment.

If any one could be found whose righteousness was everlasting,—who from all eternity had been, and would be, innocent of the slightest sin,—then, indeed, he might be allowed to speak up for the guilty.

If any man could be found whose goodness was, and ever had been, perfect, then, indeed, that man's life would be accepted as a sacrifice to reconcile the angry Lord of Heaven and Earth.

But no man ever lived, since Adam, without sin. For all men, as we read before, are, by nature, sinful,—not good : therefore there can be no perfect goodness in man.

But the goodness and innocence of Christ was perfect : when we speak or think of Him, we are not to say or think that He was perfect, *as compared with men*,—but, as perfect *before* man was created, and without spot of evil ; so excellent, so pure, so faultless, so far beyond all reach of our imaginations of perfection, as to make all comparison with men, absurd as well as wicked.

So we see, that it would be of no use if the best man that ever lived, or should live, had offered to give up his life, and be killed for the sake of all his fellow men ; for this reason, that even the best of men are not without some sin. We all come from Adam, and have the same inclinations to sin that *he* had.

But I wish to understand how our all coming from Adam, who, we may say, lived six thousand years ago, (and perhaps longer ago than that,) should be the cause of our being disposed to wicked things *now*.

Perhaps we shall understand this if we think a few moments : Suppose that we live in a street which is on a hill ; and there is a gutter or kennel of water running all the way down both sides of the street.

I understand that.

Very well : and if there be a butcher's shop at the top of this hilly street, and he kills two or three times a week, or, perhaps, every day, a bullock and several sheep, and lets all the blood drain away out of his slaughter-house into the kennel ; which way would the blood run ?

Why, of course, all down the street.

Yes ; and of what colour would the water look in the gutter ?

It would be all bloody.

And would not the whole of the water which ran along that gutter be discoloured ? or rather, would it not show, even at the very bottom of the street, that something red, like blood, had been mixed with it ?

Yes, I should say, it would.

Well, then, in this way, a liking for what is wicked runs through all people, from the beginning of the whole race of men—through the whole stream of time—from Adam to Cain, and so on from father to son, and to the sons' sons.

Now hear how God in His mercy and kindness, and in His gracious forgiving love, found a cure for this horrible evil. The

Lord Jesus Christ came from heaven—the Lord of Glory left the blessedness of heaven, where He is now again beholding all men and all things, though we are on earth and He is above the skies. Yes, He consented to be born as a little child, and to grow up to be a man, and to live among men.

He came in a way in which no other babe was born : He was born, not by the will or thought or desire of man, but by the command and loving mercy of God, His Father and our Father, who is in heaven.

He was like us in all things except one ;—He never committed or thought of any sin : He never was in fault, never did wrong ; He was as free from wickedness as ice is free from fire, or fire from frost.

Though He was made like any of us, still he had none of our faults, none of our bad ways—none of our foolish, bad, wicked thoughts.

He never did any thing that any person, who spoke truth, could say or think was to be blamed.

He had all kinds of temptations to lead Him to do wrong, but wrong He never did. He was shamefully insulted and ill treated. His enemies called Him all manner of names ; they told every kind of lie against Him ; they tried to puzzle Him in His talk, and to make Him contradict Himself, and say at one time what He would not say at another : But it was in vain : He did not sin, and always said and thought the truth.

He was worried and persecuted, half-starved, and almost worn out for want of food and rest,—for He had often no place where He could rest His blessed head :—but He never complained.

When He had lived nearly six weeks without anything to eat, and was so hungry that you would have expected He would have done anything to get something to eat, He would not listen to that Evil One who advised Him to work a miracle and change stones into loaves.

He would not suffer the devil to persuade Him to anything.

But how could He be so good ? and how could His goodness be so perfect ?

He was God and Man, in the same person. He was perfectly God, and perfectly Man.

He was God, as being of the substance of God ; just as

light streaming through the Church windows is just as much light inside the Church, as it is light outside.

He was Man,—because He was born of a woman,—of the substance of His mother, as any of us are ; but He had no earthly Father.

These truths are too wonderful for us to understand, but so also is heaven, and so are thousands of things that we see and hear and feel,—and yet they are not the less true.

How can I explain why, when I choose to raise my arm, I can do it ? How can I explain or account for my dreaming in sleep ?

How can I account for a needle laid on a loadstone or magnet, always turning to the north ?

How can I account for everything falling down to the ground, though we throw it up in the air never so high ? and if we try to jump upwards, are we not drawn towards the ground again,—just as we see nails or needles drawn to a magnet ?

We cannot explain these few facts, and yet we believe them.

Even so, all the wonders of God living in this world as a man, are beyond our reason—we must say with King David, “ Such knowledge is too excellent for me : I cannot reach it.”

But to finish all,—this perfect being, the Lord Christ, was accepted as the means of reconciling the great Judge of all Men ;—He consented to die and bear the punishment of all the sin that *had been committed* ever since Adam and Eve disobeyed God ; or should be committed until the day of the last judgment.

And God promised that from that time, whoever would believe in Christ and try to live as righteously as Christ had taught us all to live, and would pray to be forgiven their sins, for His sake and through His death, should not go to hell.

By His death, when crucified and sacrificed for us,—and by rising again from the grave, He opened the kingdom of heaven to all believers.

By Christ's being killed for us we were *saved* from hell ; so He is called our Saviour, or one who saves.

And where is Christ now ?

In heaven at the right hand of God. He begs God to grant us forgiveness, as often as we pray to God for mercy and pardon and peace :—as often as we try to leave off all wicked ways, and continue to do what is good.

He then begs of God that all the wickedness which is past, may be forgiven, and that He will listen to the prayer of our repenting hearts, for the sake of Jesus Christ.

This is the meaning of intercession ; Christ intercedes for us, and is called our Intercessor.

Very often, when men on earth have offended a person who they think will be angry with them for their bad conduct, they get some person who knows him, to speak a good word for them. When a person does this for others, he is called their advocate.

Christ is called our Advocate : as we say in the prayers.

By the wonderful mercy of God, Christ was born into this world and lived here, as one of us, and therefore knew well all our nature. Having Himself lived on earth as a man, He knows what is in man.

He knows how weak we are, and how sadly inclined we are to like evil rather than good :—so He stands midway between us and God His Father, the Lord Almighty,—to soften His just displeasure and ask for our pardon.

So Christ is called our Mediator ; in allusion to His standing, as it were, midway between us and God the Almighty Father.

Mediator is a word from foreign parts : ‘ medium ’ is the old Roman word for middle or midway.

Christ begs for God’s mercy and for our pardon, not when we are committing sin, but when we have grieved and mourned for sin, and are sincerely repenting, and trying to keep His commandments.

Then it is that He begs God not to send us into the torments and misery of hell. This is interceding for sinners.

Jesus Christ knew that by Adam’s sin we had all become slaves to sin, and like prisoners sentenced to lie in jail till taken to execution,—by some powerful and unmerciful tyrant who had got us into his hands.

When earthly tyrants take men and women and shut them up in prisons, they often refuse to set them at liberty unless some of their friends will buy that freedom with a large sum of money ; which is called redeeming, or buying them back into liberty.

In this way Christ saw all men from Adam made the slaves of the devil, and sure of being made miserable for ever. Then in His mercy and love He laid down His life for us, and paid with blood the price of our deliverance from this dreadful state.

His life was received as a ransom, which means a price paid to buy people from slavery : and so He became our Redeemer.

The crucifixion of our Lord,—the death of Christ on the Cross, did this ; it rescued us, it recovered us from the dreadful penalty we should, otherwise, have had to undergo in hell, as having all come from Adam.

Besides this, it saved us from the power of the devil and sin, by satisfying the justice of God,—which demanded that all should suffer for sin ; and, also, it prevented the devil ever getting the better of us, if we would but do what the Gospel of Christ, the great conqueror of the devil, tells us to do.

It would have been no benefit to us, if Christ had not in this way got the victory over sin. By dying as He did, He secured to all of us the power to get the better of the devil, if we ask Him, in prayer, to give us that power.

And in thus gaining the favour and mercy of God, by shedding His blood on the Cross, as the price of our escape from being for ever the slaves of sin, He was truly our Redeemer ; He bought our souls' deliverance.

So He redeemed us, and is called our Redeemer. This word Redeemer is from foreign parts. It means in the old Roman language, one who buys off another ; pays something to set another person free.

And so we have learned that if Jesus Christ had not done all this for us, no one, not the best man that ever lived, would have gone to heaven. By His grace we are *saved*. He is our Saviour.

And we now ought to understand the meaning of these words—our Redeemer, Advocate, Mediator, Intercessor, and Saviour. We often meet with them in the Prayer-book.

THIRD AFTERNOON LESSON.

IN our last lesson we learned what Jesus Christ did for us, and for everybody that ever has lived and died, when He came from heaven to this world to suffer pain, and misery, and death. We are now to look at that part of the Catechism which tells us that we are in duty bound to WORSHIP God.

TO WORSHIP HIM, TO GIVE HIM THANKS.

When there was less pride among men, perhaps, than there is now ; when men who believed in God, who feared Him, and loved Him with all their heart, mind, soul, and strength, being desirous of showing that they really did reverence their Lord—they not only knelt, but bowed themselves down to the ground.

We read in the 17th chapter of the book of Genesis, that Abram fell on his face twice, in the presence of God—to shew Him honour and reverence. And Abram was then 99 years old.

Yes : but, then, he was in the presence of God.

But, remember that in every congregation of Christians, as for instance, in Church, during the service time,—the Lord is in the midst of them,—though we see Him not : “ Where two or three are gathered together in My name there am I in the midst.” And when the Jews, on certain occasions, were gathered together to worship in their Church at Jerusalem, the glory of the Lord filled the whole of the building, and the lightning, or fire, came out of the cloud which was then among them.

Though the Jews were accustomed to pray to God in their temple, standing,—every one who had to entreat mercy and to adore the name of God, used to worship the Lord of all with the face bowed towards the ground. We are put in mind of this in the psalm which is read in the morning service : “ Oh ! come, let us worship, and fall down, and kneel before the Lord our Maker.”

The black people in India, though they are idolaters, put us to shame ; for they fall down on their foreheads every morning at sunrise, to worship the sun !

Whether we read of Jews in the Old Testament, or of Christians in the New,—whether we read of Moses and Aaron, or of Christ,—of prophets or priests or kings,—we shall find the custom of kneeling in prayer, and even of falling flat to the ground, as if to lay the face in the dust, was practised on all occasions of begging for God’s mercy and imploring His blessings. “ Moses and Aaron fell on their faces and said O God ! the God of the spirits of all flesh, shall one man sin and wilt Thou be wrath with all the congregation?”—Numbers, c. xvi. v. 22. “ Solomon kneeled down upon his knees before all the

congregation of Israel, and spread forth his hands towards heaven." Chronicles, Book 2, ch. 6, v. 13.

" Daniel kneeled upon his knees three times a day, and prayed; and gave thanks before his God, *as he did afore-time.*" Daniel, ch. 6, v. 10. " Paul kneeled down, and prayed with them all." Acts 20, v. 30. " Peter kneeled and prayed. Acts 9, v. 40. " JESUS kneeled down and prayed." Luke 22, v. 41.

Surely these examples teach us how we, as sinners, ought to humble ourselves when asking mercy, or when giving thanks to God !

I have no doubt that this is our duty ; but would you not say this, that not above one person in twenty, if so many, kneels during prayers ?

Very likely : and perhaps you remember those words in the Litany, (or the Prayer in which all ought to join,) which say, " From hardness of heart and contempt of Thy word and commandment, Good Lord, deliver us."

Hardness of heart will prove the ruin and everlasting misery of vast multitudes of people who call themselves Christians.

It matters not who it is, great folks or poor,—if they will not show that honour and respect to God which He commands and expects them to show, they will never be received by Him into heaven. These are the Lord's own words, " Them that honour Me, I will honour, and they that despise Me shall be lightly esteemed.

If I am too proud to kneel down to say my prayers, I am much too proud to be allowed to enter heaven. If I am too obstinate and wilful, and too little concerned about my soul and my Saviour, to make use of the hassocks, except to rest my feet on them, I must not expect to go, after my death, into the happiness of heaven.

But the pavement of the Church is so hard and damp and cold,—it is either of stone or brick. We should get rheumatism or cramp in our knees if we were to kneel upon it.

Did you ever ask the clergyman or the school-teachers for a hassock,—that you might be able to kneel ?

No ! we have not asked for any : we did not know there was any need for us children to kneel like the clergyman.

That is just what we read of in the first part of this book :*

* Page 14, last line but seven.

everybody expects the clergyman to follow the rules printed in the Prayer-book,—but people seem to forget that they are to kneel just like him.

The fact is this, we never gave the matter a thought.

Yes, and there is another thing besides,—that no stone or brick is so hard as the heart of a man, or boy, or woman, or girl, who does not feel rightly towards God.

The next time any new supplies of hassocks are brought into the Church we had better ask our clergyman to have the kindness to get a few from the churchwarden, for the use of our School.

By being taught and accustomed to kneel in prayer when we are young, and in School, we shall be glad to go on with so good a custom when we are grown older and have left School.

But while we are in Sunday School it is very sinful conduct, to sit kicking our legs about, talking or whispering, or playing with other boys ;—poking them or pinching, or doing anything to disturb the service ; Eating in Church is a most shameful thing.

Hear what St. Paul says, “ Have you not houses to eat and to drink in, or despise you the Church of God ? ” (though he meant this as a reproof to the Corinthians, for eating and drinking the bread and wine of the Sacrament of the Lord’s supper, as if they were at a dinner.)

Our plain duty is this—to sit perfectly quiet, trying to hear all that the clergyman is saying, and to follow him with our Prayer-book and to make the answers aloud, with respectfulness and a humble voice, whenever we see there is anything to be said by the congregation.

What does congregation mean ?

It means the people who are in Church during service-time.

Now we know what it is to *worship* God, and to give Him thanks. We are also to remember our FIRST AFTERNOON LESSON, page twenty, at the last lines, where we are told what persons are excused from kneeling.

Our Catechism says also, that we are to put our whole trust in God. Almost all boys and girls say these words wrong ; they say “ put my holy trust in Him ”—which is nonsense. It is not *holy*, but *whole*,—which means *all* my trust.

Now this is trust ; I am to feel quite sure that all that the Bible tells us about God never breaking His promises is per-

fectly true. When I speak of promises I mean this,—that whatever was promised to obedient people, Jews or Gentiles, in the Old or New Testament, thousands of years ago, as an encouragement of good conduct, will be equally given and done for us *now*, as far as we need the same things : and even if we do not need the same things, God's mercy will bless us with the enjoyment of many things we do not deserve ; provided we ask for them in sincere faith and love.

When God told Joshua that He would be his friend and protector, as He had also been to Moses, He said “ As I was with Moses so I will be with *thee* ; I will not fail thee, nor forsake thee.” And if we turn from the Book of Joshua which was written fourteen hundred and fifty years *before* our Saviour came into this world, and open the 13th chapter of the Epistle of Paul to the Hebrews, which was written sixty-five years *after* Christ, we shall find Paul telling the Christians to whom he had preached the Gospel, that these same words of promise would hold as good to *them* as they had to Moses and Joshua, fifteen hundred and fifteen years before.

We are to remember, that when we are reading the Bible, and meet with any text in which God promises to befriend and take care of and bless the obedient people in those old times, we may consider Him to be promising all the same protection and kindness to us, if we, in our turn, obey His commandments and try to please Him : not, indeed, the same kind of blessings, such as long life and possession of land ; for we are not in the same situation with the Jews of those times ; nor are we to expect treasures in this world—but we are told by Christ, to ask for and to try to secure treasures in heaven.

And the same holds good as to any of the threats of God, when angry : St. Peter says in his Second Epistle, that the drowning of the world in Noah's lifetime, and the burning of Sodom and Gomorrah in Abraham and Lot's lifetime, were to make those wicked people an example to those that in after times should live an ungodly life.

The flood also showed, that as Noah was saved in the ark, so we are to be saved through Christ, after being washed in the waters of Baptism.

And, therefore, we should keep in mind that the Word of God, the Voice of God—His will, His commandment, speaks to us from the pages of the Bible.

Most people, when they read the Bible, think that all that they find there about God's punishing wickedness and rewarding obedience, only alludes to the people who were living thousands of years ago.

St. Paul says "Whatsoever things were written formerly, were written for our learning, that we, through patience, and comfort of the Scriptures, might have hope." And, therefore, when we read of the dreadful punishments inflicted by God on the Jews, we are to remember that we are living nearer to the general judgment day than they,—and we are to dread still worse punishment, in the world to come, if not in this world,—if we do not choose to take warning by the accounts given in the Bible, of their sin and their punishments.

All that we have now been reading is to tell us that we ought to trust entirely in what we read about God's way of dealing with people, who try with all their hearts to keep His commandments.

We are to put our whole trust in Him—

"Commit thy way unto the Lord; trust also in Him, and He shall bring it to pass." And as King Solomon says in his Proverbs (or short speeches of truth), ch. 3, v. 5, "Trust in the Lord with all thine heart."

The catechism next tells us that it is our duty to *call* upon God:—what does calling upon God mean?

If I by any unfortunate chance should fall down into a well, or into a deep ditch or into a chalk-pit, so as to be unable to scramble out by myself, I should call out as loud as I could, for some one to come and help me. If I saw one of my school-fellows or neighbours standing near the place where I fell in, I should call to him to come and help me.

Now we all of us fall every day into what is much worse than well-water, ditch-water, or lime-pits;—we are likely to fall into foolishness and all manner of evil and bad thoughts, bad speech, bad actions; and we ought to call on God to help us, and to keep us out of such bad ways and such dangers.

As God said to Jeremiah when in prison; "Call unto Me and I will answer thee." And in the Psalms (Psalm 50) God says "Call upon Me in the day of trouble;—I will deliver thee, and thou shalt glorify Me."

Do any of you remember that part of the Morning Service in which we call upon God to help us?

It is directly after the Lord's Prayer. The minister says first, "O Lord open Thou our lips." Then the people in Church, who can read the Prayer-book, should say directly, "And our mouth shall show forth Thy praise." Then the minister says, "O God, make speed to save us." And the people ought immediately to say, "O Lord, make haste to help us."

This is *calling* upon God. All prayer is calling upon God : and great, indeed, are the encouragements that Christ speaks to us, in the Gospel, saying, "All things, whatsoever ye shall ask in prayer, believing, ye shall receive." "Ask, and ye shall receive : seek, and ye shall find : knock, and it shall be opened to you."

Then we are also to HONOUR His holy name and His word.

Now we are to remember that these Churches, (such as the Church we have here—our parish Church,) were built, not for showing honour to men, but to God. This is the sanctuary of our parish, and there is none other. Sanctuary means the holy place—the temple or Church of God, where there is an altar, and where the priest does duty. The holy place or sanctuary in our parish, appointed for the public worship, is the Church.

The altar is now commonly called the communion table.

God says in the Book of Leviticus, "Ye shall reverence My sanctuary." And we read also in the last Psalm, "Praise the Lord, praise God in His sanctuary." Our Church, our sanctuary was first built for the honour of God ; and all our neighbours pay some money every year, towards keeping this sanctuary in repair, and buying such things as are wanted for the sacred service in it.

Whether we pray or give thanks, or hear the Gospel, or sing praises, it is all to the honour of God. When the singing begins, the clerk calls on all the congregation to sing to the praise and glory of God : when the Psalms end, we say, "Glory be to the Father and to the Son and to the Holy Ghost." And when the priest mentions where the Gospel is written, when he reads it at the altar or communion table, the answer made to this mention is, "Glory be to Thee, O Lord !"

As God says in the 50th Psalm, "Whoso offereth praise, glorifieth Me."

You see that we are to attend the service of the Church, for the honour of God, and of no one else. God says "My

house shall be called the house of prayer"—and we are not to behave in Church as if it were only a house of preaching. Some badly-disposed people,—especially young boys, young men and girls, behave in Church as if it were a house for talking and laughing, and so they make the House of the Lord a house of sin—or as our Saviour said, a den of thieves.

How can it be said to be made a den of thieves?

Because by not behaving properly there, they rob God of that honour which is His due from all.

Is this all that we are to understand by honouring God's holy name?

No ;—there is much more. But let us see if we have understood all that is meant by the words that came before : "To put my whole trust in Him."

I think we know what trust in God is—but we will see.

Men may deceive and cheat me, tell lies and wrong me :—men may call themselves my friends, and, after all, behave to me like enemies :—men may see me in distress and trouble and sickness and danger of death, and yet do nothing for me ; because I know that most men are accustomed to look sharply to their own good, and often leave their neighbours to get out of trouble as well as they may.

But if I always try to honour and obey God, I may be quite sure *He* will not serve me in this way : to every obedient religious person His promise is given in these cheering and comfortable words—"Fear thou not, for I am with thee ; be not dismayed, for I am thy God ; I will strengthen thee, yea, I will help thee ; yea, I will uphold thee with the right hand of My righteousness."—(Isaiah, ch. 41.)

And David says this is the way God deals with obedient and religiously-disposed people—"The Lord ordereth a good man's going, and maketh his way acceptable to Himself. Though he fall he shall not be cast away ; for the Lord upholdeth him with His hand. I have been young and now am old, and yet saw I never the righteous forsaken, nor his children begging their bread."

Now all these passages from Scripture (Scripture means writings) teach us that we may safely place our whole trust and confidence in God ; not half our trust in ourselves or in our neighbour, and the other half in God, but *all*, the whole. If we will but do the thing that is right, we may rest sure that He will get us out of all trouble, be it never so sad.

Therefore my duty is to *put my whole trust in Him*.

To call upon Him. Yes, to pray to God and call for pardon and blessings, not only in Church but at home ; and if I find myself thinking on wickedness, or inclined to join in anything that my Bible or my conscience tells me is wrong, I ought to call on God to save me from the temptation, and to keep me steady in obedience to His commandments.

To honour His holy name : yes, not only to honour the Church which is the house called after His name ; (for it is called the house of God),—but to honour His name by never taking it in vain ; by never swearing oaths, cursing, blaspheming and joking on religion and sacred things ; and by never thinking or speaking in a trifling manner, about anything that concerns the Lord God.

If I say prayers without thinking on what I am saying, I take away the honour due to the name of God ; I *dishonour* His holy name.

Some people are so daring in their wicked forgetfulness of God that they use His holy name on the most trifling and trumpery occasions. It is all horribly sinful, and will be punished here or hereafter.

We are to honour God's *word* also.

Certainly,—the word of God is in the Holy Scripture or Holy Writing. The Bible was called Scripture, because until printing was known, all books were written with pens, as our letters are. Scripture is a word from foreign parts. The Romans used the word Scriptura to signify a writing.

The word of God says “Thou shalt not take the name of the Lord thy God in vain.” Honour that word and swear not at all. When the word is read, we are to listen to it, not sit talking, laughing, and playing the fool.

When the word is preached and explained, we are to keep silence and receive it with meekness and a humble spirit ; for it is able to save our souls.

But many grown-up people stare all about the Church while the prayers are being offered to God, and also while the sermon is being preached. Why are we children always to be found fault with, and nobody else ?

Many grown-up people do, certainly, behave very improperly in Church. They will be called on to answer for it, in another world, by God Himself. The reason why we, who

are children, are corrected and spoken to so often for behaving ill in Church, is this :—That we shall learn, in this way, to grow up with a knowledge of what we ought to do, and if we are properly trained to behave well in Church while we are young, there is some hope that when we are older we shall not forget and despise the advice we get now.

It is better to be punished in school for bad behaviour at Church, than to be punished for ever and ever in hell.

Many grown-up persons' hearts are harder than the bricks and stones of the Church. Sometimes when the clergyman is describing how good people will be blessed in the next world, and how the disobedient and hardened sinners will be miserably punished after death, we may see men and women turning about their eyes in every direction, and seeming to say " This has nothing to do with *us*, because *we* have no souls, or, if we have souls we have no sin."

I remember a sparrow getting into the Church, when the doors were open in the very hot summer afternoon ; the clergyman was preaching, and some of the congregation were listening to him with their mouths open, their eyes fixed, and their hands up to their ears, that they might not lose one word.

But all this time, the silly bird was flying about ; first it perched on the organ, then on the communion-table—then it flew against the bottom windows, then at the top ; and wherever it flew, there were fifty or sixty persons following its movements, as if there were no sermon or any service going on at all.

Surely this is not behaving properly in the Church.

It is very wrong—very improper conduct. And what does it show us ? It proves to us the hardness and wickedness of men's hearts. The most trumpery trifle draws off their attention—their hearts are so "*gross*."

This is the word which Jesus Christ uses when speaking of people who do not attend to the duties of religion and to the words of His Gospel : " Gross" means dull and heavy.

Did any of us ever see a pack of wool on a waggon, or a bag of hops ? Very often, I dare say. At any rate, we have seen many a sack of wheat.

Well, and what of it ?

If you hit it a very hard blow with your fist, you hurt your hand and not the sack. Your thump makes no impression on it. You might knock at it for a year, without moving it from its place or leaving any mark on it.

Yes, that is true enough !

But suppose I thumped a dinner plate or a pane of glass in that way,—what then ?

Why, then, you would break it directly.

THIS is the case with men and women, boys and girls : some have hard hearts and reckless dispositions that seem to care for nothing that is good ; nothing seems to move them, or make any impression : they are none the better, though you try again and again to make them think and do as you would wish.

Others listen, cheerfully and gratefully, to good advice : they feel it reaching their hearts : they find their consciences touched, and are uncomfortable at the thought of their being sinners in the sight of God. These people's hearts remind us of the glass or plate, which gives way and breaks when struck by a blow : and they also make us think of that seed which the sower threw broad-cast ; (in our Saviour's parable, Matt. 13, v. 5 ;) " Some fell upon stony places."

" A broken and contrite heart, O God, thou wilt not despise." Psalm 51.

What does " contrite " mean ? Worn like an old garment, or like any thing else that can wear out, by often being fretted and roughly used. When a man's heart is so worried, and made so miserable, by feeling the consequences of living wickedly, that he is ready to cry and lament, and may easily be persuaded to follow good advice, then, if he leaves off all bad doings, he is said to be penitent, or contrite ; that is to say, worn out with sorrow for sin, and earnestly trying to avoid wickedness, for the future.

I remember that when the sparrow was flying about the church, there were several persons who took no notice of it, but kept their eyes fixed on the clergyman. One man had tears on his cheek ! I wondered they did not see the bird, for it flapped its wings, with great noise, against one of the window panes.

Their eyes and ears were far better employed ; they had no ears but for the preaching of truth and goodness, and they knew that their souls were worth more than many sparrows. They were persons more religiously and dutifully disposed towards God, than the people you saw gaping and staring about.

They felt, and were sure, that all that the clergyman was

saying concerned them very much ; they knew that they must sooner or later die ; and they wished to learn how they might meet death without being afraid of going into the next world.

Sometimes I have seen people stand up in the middle of the prayers, to see what woman it was that had just left her pew.

I should say that if a person could stop in the middle of a prayer to stare across the church, merely to see who was moving in another part of it, that that person could not possibly be in earnest, but merely making a pretence of praying : or, at any rate, that they could soon forget God and their duty.

Many women and girls when they come home from Church can remember who it was that they saw with a new bonnet or gown, but cannot tell you anything about the sermon, or about the lessons read in the desk.

It is very wisely and justly written in our Litany or the prayer which everybody in Church is to join in,—“ From hardness of heart and contempt of Thy word and commandment, good Lord deliver us.” And also, “ Give us grace to hear meekly Thy word, and to receive it with pure affection.”

Let us hear the meaning, again, of that word “ Litany.”

It is taken from a Greek word *LITANEIA*, and means a general supplication ; a prayer, begging God to give us all that we stand in need of, and to do for us what will keep us in the ways of obedience and in the enjoyment of true happiness. It prays for all men, women and children, old and young, sick and needy, rich and poor ; it prays for our enemies, it prays God, for the sake of Christ, to be kind and forgiving even to people who hate us.

It prays to God to defend us from dangers and misfortunes, and to give us good harvests, and to supply us with means of living.

It prays to God that our Kings and Queens may be good people, and that they may mind their duties to God and to all men.

It prays to God, to give learning, wisdom and all knowledge to our clergymen, to fill them with all religious wisdom and knowledge, and to enable them to set a good example.

And it prays to God that we may all heartily repent of our sins, and live better lives.

Do you mean to say that that long prayer called the Litany mentions all this ?

Yes, and many things besides : but so many of us are playing or talking or looking about, while the clergyman is offering up these prayers, that we do not join in, and, therefore, do not know at all what has been even read. One day we shall meet with God's punishment for this inattention.

Our catechism tells us to honour God's holy name and word : it is a shocking sin to pretend to be joining with the clergyman in this or in any other prayer, and yet, all the time, to be thinking or talking to the child sitting next to us,—as if we were not in Church, but at a fair.

“ Whosoever offers Me thanks and praise, he honours Me : and to him that orders his conversation rightly, I will show the salvation of God.” These are the last words of the 50th Psalm.

But there is still something else we must mention before we have done with the catechism rule of duty towards God. We are to serve Him truly **ALL THE DAYS OF OUR LIFE.**

Not only on the Sabbath days, but all other days.

When we are awakened from sleep, up, and dressed,—we are not to go abroad, like horses let loose into a meadow, after being in stable all night,—without caring or thinking about who has been taking care of us through all the night,—giving us sleep and rest, and refreshing and comforting our limbs and body.

What a blessing it is to have had a sound sleep, and to awake in health, ready for another day !

What a sad thing it is to be in a fever, or to have cold chills or ague or influenza or rheumatism or any other pains, and not to be able to get a wink of sleep !

Every DAY of life, every NIGHT of life,—yes, every hour, is a gift from God.

How hard that person's heart must be ! how ungrateful ! who can leave his chamber and begin the day without even saying six words, such as “ God ! I thank Thee for sleep ! ” though every one ought not only to thank God for a night's rest, but beg Him, on his knees, to forgive his sins and to take care of him all through the day.

NOBODY ever got through life to the grave, in peace of mind, that neglected this duty to God.

What prayers would you recommend me to use in the morning ?

The Prayer-book is so full of good prayers, that almost any will do—but if we really and truly wish to begin, and go on with this duty, we cannot do better than repeat these three first verses of the 51st Psalm, and, then, this well-known Collect, saying **ME** and **MY** for ‘us’ and ‘our.’

“Have mercy upon me, O God, according to Thy loving-kindness: according unto the multitude of Thy tender mercies blot out my transgressions.

“Wash me thoroughly from mine iniquity, and cleanse me from my sin.

“For I acknowledge my transgression, and my sin is ever before me.”

“O LORD, my heavenly Father, Almighty and Everlasting God, who hast safely brought me to the beginning of this day, defend me with Thy mighty power, and grant that this day I fall into no sin, neither run into any kind of danger; but that all my doings may be ordered by Thy governance, to do always that which is righteous in Thy sight, through Jesus Christ our Lord. Amen.”

And this :—

“O GOD! who knowest me to be set in the midst of so many and great dangers, that by reason of the frailty of my nature I cannot always stand upright; grant to me such strength and protection as may support me in all dangers and carry me through all temptations, through Jesus Christ our Lord. Amen.”

And these four first verses of the 103rd Psalm :—

“Praise the Lord O my soul: and all that is within me praise His holy name. Praise the Lord O my soul, and forget not all His benefits; who forgiveth all thy sin and healeth all thine infirmities: who saveth thy life from destruction, and crowneth thee with mercy and loving-kindness.”

And then say the Lord’s Prayer.

It takes five minutes to say all this in the way which we ought to use when we are on our knees praying to God.

At night, when going to bed, we might say these prayers—

“O GOD, Thou knowest my foolishness, and my sins are not hid from Thee; teach me to do Thy will, for Thou art my God: hide Thy face from my sins and blot out all my iniquities.”

“O GOD, the strength of all them that put their trust in Thee, mercifully accept my prayers; and because through the weakness of my mortal nature I can do no good thing without

Thee, grant me the help of Thy grace, that in keeping Thy commandments I may please Thee both in will and deed, through Jesus Christ our Lord. Amen."

" Lighten our darkness, I beseech Thee, O Lord, and by Thy great mercy defend me from all perils and dangers of this night, for the love of Thy only Son, our Saviour, Jesus Christ. Amen."

And these two first verses of the 92nd Psalm.

" It is a good thing to give thanks unto the Lord ; and to sing praises unto Thy name, O most Highest !"

" To tell of Thy loving kindness early in the morning, and of Thy truth in the night season."

And then say the Lord's Prayer.

These, also, take five minutes.

The reason for mentioning how long it takes to say these prayers is this :—If we get out of bed at six and go to bed at nine, we are up fifteen hours, and in fifteen hours there are nine hundred minutes.

Now, if all the time we spend in praying to and praising God amounts altogether to ten minutes out of nine hundred minutes, what shall we dare to say to the Lord, when we are about to be judged, for having left these prayers unsaid and His holy name unhonoured ?

We take sixty minutes for ourselves at noon ; to rest and eat.

We generally take thirty minutes at breakfast time.

We take quite as long a time, at least, for supper.

And, yet, how few men, women, boys or girls can be found, who give even these *ten* minutes to the daily worship of God !

Can people neglect God in this manner, and hope to be forgiven ? Can they expect to do well while they are living ? Can they expect to be received into heaven when dead ?

This question is too terrible to be answered. We have the word of God saying " Ye shall go and pray unto Me, and I will hearken unto you : ye shall seek Me and find Me, when ye shall search for Me with all your heart."

And we are told by Christ to pray to God in our chamber.

" When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret ; and thy Father which seeth in secret, shall reward thee openly."—(Matthew, ch. vi., v. 6.)

We may be quite sure that this continual neglect will not be forgotten. The anger of God will be certain and sure; and who can hope to be saved, that takes no account of God's being angry!

One day the clergyman was reading the second lesson in the afternoon service, the 5th chapter of St. Paul's Epistle to the Thessalonians. One of the verses contained these words, "Pray without ceasing." Now, who can do that? We should not be able to attend to our work if we were to be all day praying.

You mistake the meaning of those words.

Well, but stop—before we learn their meaning, what do these words mean which we use in those Collects that were recommended to us for praying in our chamber: "ORDERED by Thy governance."

They mean "that all we do may be done in the way that God's commandments teach us to follow." Governance means ruling by laws.

And **RIGHTEOUS**? what does that mean in the same prayer? It means **RIGHT**, religiously good;—so proper and so dutiful as to please God.

And **FRAILTY OF NATURE**? what is that?

Frailty means there, our liking for all that is wrong rather than what is right. Though we know that God's commandments are to be kept, and that He punishes people who break these good laws, still we will not mind them. We are so weak, giddy, and foolish by nature, that we do wicked things, even while we know we are doing wrong. This is the meaning of Frailty of Nature.

Oh yes! we learned this in the Third Morning Lesson, page 61. And '**STANDING UPRIGHT**', what does that mean in the prayer?

It means **GOING ALONG STEADILY** through all our duties to God and to each other. Have you never heard of a person being caught *tripping*? falling into mischief? If so, he was not standing upright in his way of life.

What is **PROTECTION**?

It means help, taking care of a person; watching over us to save us from mischief and hurt.

What is **MORTAL NATURE**?

Mortal means *likely at any time to die*. Our *souls* are *immortal*; they will live in another world when our *bodies* are

gone to dust ; the body must some day die, so it is *mortal*. **MORTAL** comes from the old Roman word **MORTALIS**, which means **Mortal** ; that is, likely to cause death, or liable to die.

So that when we say the Nature of Man is mortal, we mean to say all men are born into this world to die.

And the **HELP OF GOD'S GRACE**—what is that ?

The help, the assistance of the favour and kindness of God, which we never deserve, because we are such sinners. Grace means undeserved love and kindness, and favourable guidance or direction. Scholars would say, ' favourable *influence*.'

We must now stop. So in the next Afternoon Lesson, we will go on with the question about **PRAYER WITHOUT CEASING**.

FOURTH MORNING LESSON.

WE had a very long lesson last Sunday about our duties towards God, and how we ought to offer up prayers to Him ; we are now to learn something about things which often are seen by us, but which we understand very little of.

First let us talk a little about those " two great lights" which the 1st chapter of the Bible mentions :—" The greater light to rule the day, and the lesser light to rule the night"—which means the sun and moon.

As David says in the 74th psalm, " O God, the day is Thine, the night also is Thine : Thou hast prepared the light and the sun."

Remember first of all, that the earth, the world we are all living in, is not one large flat country. It is round ; of exactly the same round shape that an orange has.

If I were out in a boat at sea and looking out for a ship which I expected to meet in a day or two,—I should, at last, when the ship was at a very great distance, begin to see only the very top of the masts ; then one sail, then another sail lower down ; and then another sail under that. It would be a long while before I should see the hull or sides of the ship.

Now this is because the world is round : and we see little by little of the ship, at first ; just as when we are walking up

a hill, which is equally steep on both its sides. If any man is coming up to the top from the other side, we first of all see his hat, then his face, then his body, and then his knees, and at last his legs and feet.

This world stays steady in the air, and always keeps in the same round ; without changing its way of moving : just as you see a horse go round and round when raising water from the deep wells.

What ! Does this world move ?

Yes, it moves ; and in two different ways. It turns itself quite round in the course of a day and a night : and it moves all round the sun in the course of twelve months :—turning itself round all the time.

Did ever anybody see the world moving ? I cannot quite believe it.

Did you ever see a humming top ?—When it is spinning round and round as fast as possible, does it not seem to be standing still, or what boys sometimes call it, *asleep* ?

Yes, yes ! I have noticed that.

Well—then you cannot be surprised at not seeing the world moving round, if you sometimes see a spinning or humming top so steady, that it appears not to be moving or going round at all, though all the time it is going round astonishingly quick.

This world turns round at the rate of a thousand miles in one hour ; so we need not be surprised at not seeing it move.

It turns round from west to east.

And it moves through the air, as it goes round the sun, at the rate of sixty-eight thousand miles in one hour.

The sun, all this while, never moves away from its own place, though it turns itself round in twenty-five days.

And yet it *seems* to us, as if the sun moved from its place : because in the evening, at the time we call sunset, we see the sun in the west ; and when day begins to dawn, there is the sun in the east : but the truth is this, that *we* have been moving together with our world, and the sun has not changed its place.

The world turns round just as a cricket ball turns round. If you take a marble and put it into a frying-pan, and hold the pan by the handle, and then keep moving it round and round, you see the marble rolling over and over, and, at the same time, running all round the inside of the pan.

So the marble moves in two ways ; it turns itself over and

over, without stopping, and all the time it is also moving round in a circle.

This will give us some idea of the movements of this world, round the sun.

Is not the sun a great ball of fire ?

No, certainly not. It is a round world more than a million times larger than the world we live in ; and it is surrounded with light and heat.

Where does that heat come from ?

It is supposed that the vapours (or bodies of air) which are all round the planets, mix with the vapour all round the sun, and make heat.

How can this be ?

How is it that quick-lime is cold, very cold, till you throw water on it ? then it smokes and would burn your clothes and flesh to a cinder, if you were to tumble into a pit full of it.

I should have thought the sun was all fire.

If the sun were a ball of fire,—then the higher we climbed up towards the sun the hotter we should feel. Now the higher we go, the colder the air is.

The highest mountains in the world are covered with everlasting snow.

The sun is more than ninety-five millions of miles distant from us. A large iron ball, as big as my head, shot out of a cannon, passes through the air at the rate of eight miles in one minute.

If such a thing were possible as to shoot off a cannon ball from the sun, it would be twenty-two *years* coming to this world in which we are living. So we may fancy how far off the sun is from this world.

How is it you said that the sun turns round in the course of twenty-five days, and yet you said it does not move from its place ?

Why, cannot you understand this ? You, yourself, shall show us how this can be. Do not move away from the place where you are now standing, but turn yourself quite round and round.

There ! now you have moved round, though you have not left your place !

Now for the moon. The moon is two hundred and forty thousand miles distant from this world, and it moves also : but not at the same rate with the earth.

The moon gets light from the sun, and so we say the moon shines with borrowed light. If you put a looking-glass in a place where the light of the sun can shine right upon it, you will see a light thrown on some other part of the room,—(the wall or ceiling,) from the glass; and the glass borrows that light from the sun.

The moon is round, just as this world is round.

When the moon happens to be between the sun and our world, we get no light from it.

If we were living in the moon, we should see this world looking like a moon,—but it would appear thirteen times larger than the moon we see here from this earth.

We cannot know for a certainty that there are people living in the moon, or in the sun. But scholars have been able to discover something like mountains in the moon, by means of large telescopes; or glasses to see things with, that are at a vast distance.

What becomes of the moon when we cannot see it at all?

The moon is still in the sky. Sometimes very thick clouds are between us and the moon. And sometimes the dark side of the moon is turned towards this world, and then we cannot see it. We then say there is a new moon.

When the whole of one side of the moon faces the sun, and is towards our world, we call it a full moon.

And when the shadow of this world is thrown on the full moon, because of this world being at that time between the sun and moon, it causes an eclipse of the moon. Eclipse is taken from a Greek word which means a *failing* or *being wanting*.

These are very puzzling truths for us while we are so young. but when we grow up to be twenty or thirty years of age, we shall be better able to know the value of such knowledge.

David says in the 104th Psalm “ God appointed the moon for certain seasons, and the sun knoweth his going down.”

I should like to be told something about the stars; for I remember that the 1st chapter of the Bible says God “ made the stars also.”

Little children have often fancied that stars were little holes in the sky.

Stars are worlds; and serve to other worlds as we see the sun and moon giving light or heat to our world.

The stars are at so great a distance from us that it would be quite impossible to make you understand the numbers of millions of miles of distance. But, as was said about the sun's distance and a cannon ball fired off from the sun, so, if it were possible for a cannon ball to be shot off from the nearest to us of all the stars, it would be seven million years, or seventy thousand thousand years flying through the air before it could reach the earth.

Am I to believe this to be all true and certain?

Yes—there are many other wonders in this world, which a very few years ago, nobody would have felt inclined to believe. Who would have thought, fifty years ago, that large ships, longer than our Church, and almost as wide, could be made to go on the water at the rate of twelve or fifteen miles an hour, without the help of wind or of a single sail?

And in those days who would have believed it possible to make smoke pass through pipes, under ground, for many miles, and then be turned off like beer from a tap cock,—and that then the smoke should be lighted and made to give more light than fifty candles? Yet this is now done every day.

The steam of boiling water makes the wheels go round that move the ship through the water; and the smoke is called gas.

If you wish to know how gas is made, take a tobacco pipe; fill the bowl with some small fresh unburnt coal-dust; then cover this all up tight with some well kneaded clay: put the bowl end of the pipe into a good hot fire; and in five minutes time, or perhaps in two minutes, you will see thin smoke coming out of that end of the pipe which you see men put into their mouth. Hold a lighted candle to this smoke, and it will instantly change into flame. This is like gas light.

This seems very wonderful, but now it is the simplest thing in the world. So you see there are many things besides stars that are astonishing.

The stars are worlds, and, it is most likely, there are people living in them.

And there are some stars that move: they are called planets. Others are called fixed stars; and are, perhaps, suns which serve to give heat and light to planets.

This world is a planet, and the moon is a planet: and in all likelihood our sun appears like a fixed star to the people in the stars we have been reading about.

Now we see how, as David says in the 19th Psalm, "The heavens declare the glory of God." And we may well say, as he did in the 139th Psalm, when speaking of God being every where at the same moment: "Such knowledge is too wonderful and excellent for me: it is high—I cannot attain unto it."

David also said in the 13th verse of that Psalm, that he was fearfully and wonderfully made. Is a man's body so wonderfully made?

Indeed it is. There are twenty dozens of bones in our body. These bones in a full grown man weigh sixteen pounds; and the blood in him weighs twenty-eight pounds; and his brain weighs nearly four pounds, and his liver the same.

A man's blood passes all about the body above eight times in the course of one hour. This is called circulation of the blood. Sometimes when the feet or hands or tips of the ears are very cold in the autumn or winter time, some of the blood is made so thick by the cold, that it will not move upwards as it ought to do towards the heart again, and this makes chilblains.

We have fifteen bones in five fingers, so that there are thirty bones in our ten fingers. And we have twenty-four ribs. We have eight bones in our wrist, and four in that part of the hand which is between our wrist and our finger.

We have twenty-six bones in each foot.

Why does David say in the 139th Psalm "My bones are not hid from Thee, O Lord! In Thy book were all my members written?"

Because the Lord God made all our bones and members.

And Job says, "Thou Lord! hast clothed me with skin and flesh, and hast fenced me with bones and sinews."

And David says, again, in his 103rd Psalm, "God knoweth our frame," which means our body, and all the parts it is made of.

When we think that we have two hundred and forty bones in our body, we may well say that we are wonderfully made, and that nothing but the power and mercy of God could keep such a large number of joints and curious parts in safety.

Sometimes people have said that a man's body is like a watch; it has such a number of curious contrivances in it.

Yes ; but a watch must be wound up every day, otherwise it will stop in its movements, and be useless. But a man sometimes lives to be above a hundred years old, without any new bones, or any thing else being added to his body ; except that the Lord gives him life daily, and strength, and health.

How are clocks and watches made to go ?

A clock's hand moves in much the same way as the handle of a well moves round and round, when the bucket is going down by its own weight to the bottom of the well.

As the bucket goes down, the rope leaves the round bar of wood, over which it was wound when the bucket was last drawn up to the top ; and the handle goes round at the same time, because it is fastened on to the wood that the rope is twisted upon. That wood is called the windlass.

And that the bucket may not go down too fast, there is a thing, called in some counties the *skid*, or check, which, being pressed down on the windlass, prevents the bucket from running down too quickly.

Now, in a clock, the weights are like the bucket, which make the clock-line or chain leave the bar of wood, which goes from back to front of the clock, just as the windlass goes through the well posts.

And as the weights go down, so the hands turn round ; just as the well handle turns round : and there is a piece of steel, and two or three wheels, which serve like the well-skid, or check ; to prevent the hands from going round the face of the clock too fast.

The clock maker makes a certain number of notches in those wheels,—and by this clever contrivance he can make the long hand go so regularly round the clock-face, as to go from twelve to twelve again in sixty minutes ; and the short hand to go from twelve to twelve again, in seven hundred and twenty minutes, which make twelve hours.

Now we have learned how clocks are made to go.

Watch hands move by means of a strong spring, which does, in its own particular way, the same sort of work as the weights do in clocks.

There is a saying, that “ Time and Tide stay for no man : ”—I know that time will not stop, to please our fancy : what is tide ?

There are two movements or motions of the sea-water :—called ebb and flow ; and they are called tides.

For a certain number of hours the sea-water flows from south to north, or from east to west:—this lasts about six hours, and the sea swells and seems wonderfully increased in quantity of water—and in this state it enters rivers at the places where they run out into the sea, and drives the river-water back towards the place from which it first came.

Do all rivers, then, flow into the sea ?

All except those that join some other river, or which, being very small, lose themselves in mere streams and brooks or lakes.

Well, then, after this rising of the sea, it seems to rest for about a quarter of an hour : and then begins to go away as it came, which it takes six hours more to do ; and so, the river-water flows quietly on again towards the sea,—and then we say it is low water. When the tide is at its greatest height we say it is high water,—and this word is used long after the tide has reached its height.

So the sea ebbs twice, and flows twice, in twenty-four hours and fifty minutes. The ebb and flow last above twelve hours.

The tides return later and later, each day, by forty-eight minutes.

Sometimes the boatmen and sailors at the quay and wharf-side talk about their boats going off at spring tide. What does spring tide mean ?

It means a higher tide than high tide generally is.

And what is neap tide ?

A lower tide than low tide generally is. “ Neap ” is an old Saxon word, and means “ low, getting less.”

The sun has an effect on water, and so has the moon. But the moon has most power over the waters of the sea, because the moon is so much nearer to the sea than the sun is.

The moon has three times more power over the sea-water than the sun has.

The sun can make the water rise higher by about two feet.

The moon can raise it as high as nine feet.

So, when the sun and moon together are raising the height of the water, they make the tide rise nine and two, that is, eleven feet.

This makes the river-water near the sea rise very high. We may see this at a ferry.

Yes, and if a man ask the ferryman why the water is so very much higher than usual, he would say “ Because it is a spring tide, sir.”

But he does not know what we are learning now, about its being caused by the sun and moon together.

But, about four days before the moon changes, or four days before full moon, we might see the very lowest neap tide. For then the sun has one effect and the moon another.

How so ?

The effect the sun would have on the water would be to make it sink lower and lower ; and the effect of the moon would be to make it rise. And so, between the two, there is a lower tide than ever.

These changes are caused by the effects that the sun and moon produce, in consequence of this world being always in a moving state and being round.

And this is all we can understand about tides : but they are high or low, for our benefit ; and water never rises or falls, but according to the will of an all-wise and all-merciful God.

We were told a little while ago, that there is vapour all round the planets, those worlds which shine like stars at an immense distance in the sky : but we do not understand what vapour means.

Anybody can tell what steam looks like :—Vapour is like it.

If I look into a garden, after there has been a heavy fall of rain,—perhaps, between seven and nine o'clock in the forenoon,—and the sun begins to shine and to cause a great heat, about ten o'clock ;—I shall see the grass and the mould of the flower bed, or the cabbage-plant beds, smoking.

Yes : that which looks like smoke is only the wet being drawn out of the earth, just as we see a wet rag or towel begin to steam, when it is held to the fire.

This, then, is called vapour : the moisture or wet is drawn away from the solid or hard parts,—whether they be parts of earth, or threads in the rag or towel : and all that is *not solid*, is called by scholars *fluid*.

This vapour always rises higher and higher into the air. When the water in a pot boils, the vapour or steam goes up ; we never see it go downwards.

So, as there is heat all round the sun, and all round the other worlds high above us in the skies,—we may easily believe that wonderful effects are produced by air and vapour, and heat and cold.

We see fire come out of clouds, which is called lightning.

What are clouds ?

Clouds are large collections of vapours. (We know what vapour means, because we have just been reading about it.) They meet in the air, and join, as we see the smoke of one chimney often joins with the smoke of another chimney.

At last, when these clouds, made up of a number of vapours, (drawn out of the earth or out of the water,) all meet, they often become so heavy that they burst,—they break through the air, and fall to earth; and we call it rain.

Why does not all the water of the cloud come down at once, like a large flood of water, or the whole water of a pond thrown down to the ground out of the air?

The air resists the water that is falling out of the clouds, just as if I were to hold up a spade to defend my head from being struck by a large clod of earth, that anybody might throw at me. If I resist the clod by holding up the spade, so that one hits the other, I see the earth break into hundreds of small bits.

So, the air which is always above this earth, meets the cloud water, exactly as the spade meets the ball of earth, or hard dry clay; and scatters the water into tens of thousands of drops, and this makes what we call rain.

SNOW is made by these vapours freezing in the air; then they crumble and fall down very lightly, and instead of being violently met or resisted by the air, they are generally carried about, like feathers, by the wind.

And what is wind?

WIND IS AIR IN MOTION.

What causes that motion of the air?

GOD HIMSELF, according to the wisdom and wonderful goodness of that Almighty power which rules all things HE ever made.

But there is HAIL also. What makes HAIL.

Hail is RAIN frozen by the coldness of the air where the clouds are; so that instead of the rain coming down in its watery state, as it mostly does, it comes down in an icy state.

Lightning and thunder are both produced by the same causes. The sun's heat draws up in the vapours that rise from the ground, large quantities of sulphur and nitre and scum or fat, like thin tar, mixed with several kinds of salt—and all these matters are kept in clouds, and carried over the world by the wind.

Sometimes they burst out in flame and we call that flame *lightning* ; and the crashing noise made by that bursting is called *thunder*.

But how can this be ? for we very often, and, in fact, almost always, see the flash of lightning long before we hear the thunder.

To be sure : and so, in the same way, when you see a man firing off a gun, at the distance of two fields, you see the smoke and flash of fire, before you hear the noise of the gun-powder.

How does this happen ?

Because light travels at the rate of twelve millions of miles in one minute : and sound travels only at the rate of thirteen miles in a minute.

This is wonderful ; very wonderful.

Yes. But imagine how far this world is from the farthest of the fixed stars in the sky,—when we are told that the light from those stars has been forty-eight thousand years coming to us ; though their light travels at the rate of a million of miles in five seconds of time.

Surely these truths teach us how great and wonderful is the power of our Creator.

Surely we may say with King David, in the 19th Psalm, “ The heavens declare the glory of God, and the firmament* sheweth His handiwork.”†

FOURTH AFTERNOON LESSON.

WE learn from the New Testament History that our Lord and Saviour, Jesus Christ, (who was GOD in the form and likeness of MAN,) chose twelve men out of the number of persons who took pleasure in being in His company, and in hearing Him explain the Gospel,—and sent them to go into all the villages and towns of the Jews,—to teach all the inhabitants the same knowledge which they, the Apostles, had learned from Him.

These twelve men were called APOSTLES. We read of them

* The blue canopy, or vault of the sky. † The work of His hand.

in the 10th chapter of Matthew. APOSTLE means a person sent from one man or one place to another person or place. This word is from the Greek language: in Greek the word STELLO means "I send;" and APO means "from."

These twelve men, ordained by Christ Himself, were to preach the Gospel,—to heal the sick,—and to cast out devils from persons *possessed*.

We see that they did not set off on their several journeys, from a mere fancy and plan of their own;—they did not go among the Jews, telling them that they were inspired preachers, and that they had had a call from heaven. They were each of them *ordained*,—chosen out and approved and spoken to and instructed by Christ Himself; and the whole of the 10th chapter of the Gospel according to St. Matthew contains the advice given to these first ministers of the Lord, at the time of their being ordained and consecrated.

This was explained to us in our Second Morning Lesson, page 36.

As we ought not to forget the names of these first ministers of the Gospel, we may as well, perhaps, try to keep them in our memory by learning, by heart, these twelve lines:—

SIMON PETER's the first of whom mention is made,
Then ANDREW his brother,—both fishers by trade;—
Next in order comes JAMES, then JOHN his own brother,
(*These* fishers had Zebedee's wife for their mother :)
Then PHILIP makes five, and BARTHOLOMEW six—
Seventh, THOMAS,—whose faith was not easy to fix.*
Then MATTHEW, who sate where the custom was claim'd,
When first a disciple of Christ he was named;
JAMES, of Alpheus the son, as was LEBBEUS, (whom men
Called Thaddeus and Jude,) raise the number to ten;
Thus SIMON, the zealous, eleventh is class'd,
And JUDAS ISCARIOT, the traitor, comes last.

This Judas proved, after a certain time, to be a miserably wicked man. He turned against Christ; took money from the Jews as a bribe for betraying Him into their hands, and when he found that by this shameful action he had sold his Lord and Master to be murdered, he went and hanged himself.

* John, ch. 20, v. 24, 25, 26, 27, 28.

After the Lord had ascended to heaven, the remaining eleven Apostles felt it to be their duty to fill up the place of Judas ; So they chose out two pious and worthy men who were true believers in Christ, like themselves,—one named Joseph (who is supposed to have been brother to James the son of Alphaeus) and Matthias, who is supposed to have been one of the seventy disciples.

Why did they choose out two, when they only wanted one ?

They thought that both were equally good men, but, very humbly and religiously believing that they might make an imprudent choice, if they themselves were to determine on one of these two, without asking counsel and guidance from God, they prayed to God, begging that He would show them which of the two was the fittest man to be made an Apostle.

How did God show them His will, in this matter ?

They cast lots about it (which was a custom taught by God in the old times, as we read in the Books of Numbers, Joshua, Judges, Chronicles, and Luke, ch. 1, v. 9) and the lot fell upon Matthias ;—

And so Matthias was numbered with the eleven Apostles, and made up the number again to twelve.

We read, in the verses which we came to just now,—that JUDAS ISCARIOT was a traitor. What does ‘traitor’ mean ?

A traitor is a false man, who, being trusted by other men as a supposed true and faithful man, goes and tells lies about them, and brings them into trouble ;—sometimes causing them loss of their property,—sometimes injuring their character—and, as in Judas’s case, causing their best friend to be killed. The word traitor is also used in mention of a man who speaks or acts against the life and authority of a king or queen, or any such chief ruler of a nation.

A traitor, therefore, is one who is guilty of the crime of treason.

High treason is an offence against kings and queens, and rulers of equally high rank at the head of a nation ; as in a republic ; which means a nation where the people have the governing power and highest authority in their own hands ; as in America, and in parts of Europe also.

Petty treason is the crime of a servant killing his master ; a wife killing her husband ; a child killing a parent ; or a priest killing his bishop. The punishment, of course, is death.

We must remember that there were two Apostles called JUDAS: one who is also called JUDE, LEBBEUS and THADDEUS, the son of Alpheus, (who is thought to have been also the same as Cleopas,) and the other JUDAS, called ISCARIOT; but the reason of his having the name of Iscariot is not known.

As the Apostles were sent out among the Jews to preach the Gospel, with the same authority and from the same God, that the old Prophets were sent with, we shall now read a little about PROPHETS.

There are sixteen books in the Bible written by those Prophets who were particularly chosen by God, to speak in the power of His Holy Spirit, not only to foretell things to come, but also to explain His will to the people, and to teach them their duty.

They were also sent as messengers from God on extraordinary occasions; to tell men of their sins, to threaten them with punishment from God; to comfort and encourage the obedient and good, and to advise them in difficulties: and, above all, to prepare men's minds for the coming of Christ.

In fact, all the writers of Scripture may be called Prophets; all of them speak, more or less, about things that were to be more particularly known in times to come: but they mix up their prophecies with the history of other matters.

Moses, who wrote the four first books of the Old Testament and the greatest part of the fifth, was a Prophet. In the 18th chapter of Deuteronomy, he told the Jews of another prophet, whom God would raise up from their nation, like himself: and the prophet foretold in this way was Christ.

Job prophesied, in wonderful words, about Christ. "I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though, after my skin, worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another."

Jacob may be regarded as a Prophet, for, on his death-bed, he told his son Judah that Shiloh would be sent to the Jews. Shiloh means "a person sent:" It was proved true, by the coming of Christ.

When Jesus Christ came to Nazareth, the village where He had been brought up, He went, according to His custom, to the parish church on the Sabbath day: He opened the book

of the prophet Isaiah, and began at the 61st chapter, and read thus: "The Spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor; He hath SENT me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind,—to set at liberty them that are bruised; to preach the acceptable year of the Lord."

He then shut the book, and told the congregation that He Himself was the person alluded to, in those words of the prophecy of Isaiah.

And the word *sent* made sure the prophecy of Jacob.

From the days of Moses to the days of Malachi,—a space of more than a thousand years,—there were prophets among the Jews. Samuel and David were prophets; but when we speak of the Books of the Prophets in the Bible, we are understood to mean those sixteen, which begin with Isaiah's and end with Malachi's.

JONAH is named as the earliest; he lived about 856 years before Christ appeared on this earth.

MALACHI was the latest; he lived about 398 years before Christ appeared on earth.

The common meaning of the word "prophet," is, *A man who was able to tell beforehand that a certain thing would happen.*

There is another meaning of the word "prophet:" *A man appointed to speak, with knowledge of God's word, before the congregation, and to explain the word, according to that knowledge.*

We read in the 12th chapter of the 1st Epistle of St. Paul to the Corinthians, and at the 28th verse, "God hath set some in the church, (meaning some believers,) first Apostles, secondarily Prophets."

Thus we see that, in the earliest times of the Gospel, when it was first being spread abroad by Paul, Peter, and other excellent and holy men, the Lord gave power to certain ministers to explain and expound the Gospel, in the same Spirit with which the old Prophets had been gifted, *before* the coming of Christ and the Gospel.

And these ministers were called prophets, according to the second meaning of the word prophet; for that word is from the Greek words PRO, which means *before*, and PHEMI, which means, *I speak*.

But the Prophets of God who are mostly spoken of, were the sixteen persons above-mentioned.

God gave these men power to speak about matters that were to come to pass : some things were to happen very soon, others would not happen till after hundreds of years.

They did not speak about trifling matters : all that they were accustomed to speak of, was concerning the will and pleasure of Almighty God, in rewarding goodness, and punishing wickedness.

They told, beforehand, that things would happen which might seem quite impossible to *men*, but which were possible for God to do.

Sometimes they mentioned things which were not understood until after hundreds of years were past away.

Sometimes they spoke of things which were to happen, without knowing, at all, *when* they would happen : and yet they mentioned them so exactly, that one would have supposed they were speaking of things that had already happened, and had been seen by them.*

MICAH, of the town of Morasthi in Judæa, was a prophet. He said that the Everlasting Ruler of the Jews would be forthcoming from Bethlehem Ephratah ; and this seemed to be a most unlikely thing ; for Bethlehem was a little place, of no rank or consequence in the country, and nothing seemed so improbable as that any one should be born there who should rule for ever and ever.

Nevertheless JESUS CHRIST was born in Bethlehem Ephratah,—the Saviour who is to be the Judge of the living and dead, and through whom alone we can ever hope to be saved, was laid in a manger at Bethlehem.

MICAH foretold this seven hundred years before it happened.

ZECHARIAH, the son of BARACHIAH wrote the following words to the Jews. “ Rejoice greatly, O daughter of Sion ! Shout, O daughter of Jerusalem ! (meaning O all you Jews ! All you who are Jews, especially who live in Jerusalem !) Behold, thy King cometh unto thee : he is just, and having salvation : lowly, and riding upon an ass, even upon a colt, the foal of an ass.”

What did Zechariah mean by this ?

* The 53rd chapter of Isaiah describes the sufferings, death, and burial of Christ, as if Isaiah had been present, beholding all that was done. But Isaiah wrote that chapter 706 years before the crucifixion.

Let us turn to the 11th chapter of the Gospel according to St. Mark. The first ten verses show us how this prophet's words were proved to be truth.

This proof was given nearly six hundred years after he uttered the words.

These two examples are quite enough to explain what is meant by fulfilment of a prophecy.

Now let us see if we understand what prophesying means. In almost all cases, prophesying means TELLING BEFORE-HAND. If I see dark black clouds gathering together, and I tell my neighbour I am sure that in the course of half an hour there will be heavy rain ; and if a tempest of rain comes in half an hour after the time I said this, then he would say that I had PROPHESED truly.

This is merely speaking at hazard ; not knowing and not caring whether our word be proved true or not. But God's prophets spoke by the power and direction of His Holy Spirit : which is a very different thing from mere guessing or reckoning.

The prophets of the Lord were inspired men : they spoke as they were led to speak by God Himself. But there are no inspired men *now* like the prophets.

To prophesy, was used sometimes to mean singing praises and psalms to the honour and glory of God : as we see in the 10th chapter of the 1st book of Samuel, verses 5th and 6th, and in the 1st verse of the 25th chapter of the first book of Chronicles.

To prophesy also meant, sometimes, explaining the Holy Scriptures, preaching or speaking to the congregation of the church : as we see in the 14th chapter of St. Paul's 1st epistle to the Corinthians, 1st, 3rd, and 4th verses.

To prophesy also meant, in some cases, saying without mistake, something which must prove to any body that heard it, that the person speaking had the power to tell it without any other person helping him to such knowledge. For instance, Pontius Pilate's soldiers blindfolded Jesus Christ, and struck Him on the face, and then they said to Him " PROPHESY ! who is it that smote Thee ? "

Why did not Christ tell the soldiers the names of those who struck Him ?

He would not use His heavenly power and knowledge of

all things for the sake of satisfying the blasphemous curiosity and impertinent questions of a few heathen soldiers, who would not have behaved better even if He had told them what they asked Him to tell.

We are to remember, also, that there were "lying prophets;" men whom God in His wisdom and just judgment thought fit to leave in error: or, if they had promised good, supposing that by some lucky chance their words would come true, God determined that they should *not* come true; and so the prophet deceived himself and others too.

Then we are to understand that God permitted the prophet and the people to be both deceived, as a judgment on their sins.

God would on such an occasion make the prophet speak, so as to bring himself into contempt as a deceiver; and if any man, having the gift of prophesying, behaved ill, and did not pay regard and worship to God the Author of all truth and holiness, the prophet would very justly be punished by being led into all sorts of error and deceit.

We shall read of this some day in the 14th chapter of Ezekiel.

I have often read the word DISCIPLE, but if I were asked to tell anybody what it means, I dare say I should not be able to say much about it.

We, who are learning to read and to understand the bible, the prayer book, and almost everything which we need know, to grow up to be scholars and true Christians, are disciples.

"Disciple" is a word made from an old Roman word, called 'discipulus,' and that word was made from the Roman word 'disco,' which means "I learn, I am learning, I am a learner."

There were many persons who were always happy to be near to Jesus Christ, when He was in this world, and who always used to listen with all their heart and soul to His good advice; and, because they were so eager to learn, they were called the learners.

Some of these were more frequently with Christ than others, and when they had heard Him preach and explain the gospel, and perform miracles, till they had learnt how to teach

and persuade others who were ignorant, He made ministers of them, and sent them to do good to their fellow Jews.

In this way, we find the Lord sent seventy disciples, two and two, to act as ministers of the gospel : as we read in the first verse of the tenth chapter of St. Luke.

There never was such a teacher—never such a perfect and all-wise and almighty master and instructor as Jesus Christ was ; and no knowledge can be compared to that which was learned from Him ; and, besides this, there never have been such faithful and devoted learners as these disciples were :—nor have there been any learners who have had such powers given to them as these disciples had : and, therefore, we never use the word “disciple” now, except when speaking of the first followers and hearers of Christ and His apostles.

But it is enough for us to keep in mind that when we meet in the New Testament, with the word disciple, we are to understand that it means a person who learned the truths of the gospel, either from CHRIST Himself, or from some of His apostles.

WE have now learned many things that ought never to be forgotten :—and the gospel of Christ tells us that the first and great commandment to be kept in mind, is that we are to love the Lord our God with all our heart, and with all our soul, and with all our mind.

And it tells us that the next to that commandment is one very like it,—that we are to love our neighbours as ourselves.

We have read, in page 57 of this book, what is meant by the love of God ; and why we should love Him with all our heart.

We have read, in the 58th page, how we shall succeed in pleasing God ; and in the 59th page we were taught how we might live, so as to love Him, and to be loved by Him.

And the next pages, afterwards, taught us what God our Saviour has done for us—and we then were made to understand that we are bound to shew our gratitude for such goodness all through our life.

But it is the nature and custom and habit of all men to forget God ; and no man, of his own strength of mind, is able to honour God as he ought to do ; because of the weakness and sinfulness in him.

For this reason we are instructed in our prayer book to ask

of God the power and will to serve Him, and love Him, as we ought to do.

In the prayer of thanksgiving, (the last prayer but one of the morning and evening service,) we are taught to say these words:—"We beseech Thee, give us that due sense of all Thy mercies, that our hearts may be unfeignedly thankful, and that we may shew forth Thy praise, not only with our lips, but in our lives; by giving up ourselves to Thy service, and by walking before Thee in holiness and righteousness all our days, through Jesus Christ our Lord."

Now these words mean: O Lord God, Thou doest good to me and takest care of me every day, and every hour of the day: and it is a great mercy that I should be taken care of in this manner. But I am a sinful creature and am never thankful enough; I pray Thee, O God, make my heart grateful.

And it means, also, Make my heart grateful in right earnest: I know that Thou, O Lord, canst tell whether I really mean what I say: keep me from the horrible wickedness of saying prayers without caring for what I say: keep me from saying "Amen," to a prayer of thanks which I have not paid the least attention to.

If I pretend to be praying, while all the time I am thinking of something else, and, perhaps, laughing—I provoke God to curse me, and to send down on me, sooner or later, some terrible misfortune and unhappiness.

Therefore the prayer book tells us to pray to God that He will make us "unfeignedly thankful"—which means, that He will make us feel really and truly thankful and grateful to Him, and that He will save us from the dangerous sin of merely pretending to be thanking Him.

Jesus Christ said that all people are hypocrites who read or speak prayers, or praises, or thanks, while they are not thinking of, or caring for, what they are saying.

These are the Saviour's own words:—"This people draweth nigh unto Me with their mouth, and honoureth Me with their lips; but their heart is far from Me." He told the Jews that the prophet Isaiah had declared this from God, long before. (See Matthew, ch. 15, v. 8. Mark, ch. 7, v. 6.) So then we are to praise God, not only with our lips, but in our life.

What does that mean? What am I to understand by praising God in my life?

This thanksgiving prayer tells us in the plainest words,—for it says that this is to be done “by giving up ourselves” to the service of God.

And how can I best serve my God ?

The prayer book again explains : it says “by walking before ‘God,’ in holiness and righteousness all our days.”

And how can I hope to do all this ?

The prayer book goes on to tell us, when it says, “through Jesus Christ our Lord.”

HOW FULL OF THE BEST AND KINDEST ADVICE OUR PRAYER BOOK IS ! While it teaches us how to pray to our Lord, it also tells us *how to do* what we ought to be doing.

I see that without PRAYERS, seriously and religiously *felt*, as well as spoken, we shall never be able to live in the way which pleases God. But how can we be always praying ? One of the verses in the afternoon lesson, read by the clergyman last July, said “Pray without ceasing.” Surely no man can do that !

Those words were written by St. Paul to the Thessalonians : they do not mean that we are to be all day long praying.

But the verse said, “*without ceasing.*”

Yes : but St. Paul meant this :—“Pray to God, through Jesus Christ our Lord, every day : do not let three or four days, no, nor one day, pass by, and say no prayers ; do not stop praying for a day or two, and then begin again ; and then, perhaps, miss another day.”

And St. Paul meant also to say, “Having begun well, go on well : do this duty regularly, not every now and then, but day by day : get into a habit of praying every day.”

So that “praying without ceasing,” means praying to God every day, without ceasing to keep up so good and excellent a habit.

PRAYER offered up to God, with sincere and humble and earnest hope of pleasing Him, and of receiving the blessings I ask for, is exactly the same benefit and good to my soul, that breath is to my body.

Take away breath from my body, and what must be the consequence ? I die directly. If I live in this world, without praying to that God who placed me in the world, my soul must surely die.

But I have always been taught that a man’s soul cannot die.

The body of a man is flesh, blood, and bone : all these can rot and be seen no more for thousands of years, perhaps ; till raised by God on the day of judgment. And this is the only way in which the body can die.

The soul can die only in one way ; it can suffer death in the midst of life : by being dead to all that is good and holy and happy. A man may have understanding, but use it only for bad purposes ; so a man's soul instead of being kept for the service and glory of God, may always be bent upon serving the devil. Such a soul leaves the body, when it pleases God to take it away from the body : — But instead of living in the next world in Heaven, it must live for ever in hell.

Then, how does it die at all ?

In this way ; it suffers the death of all hope of heaven's happiness : its life is to be everlasting, by way of punishment ; for, as in this world, the wicked soul is dead to all virtue, faith, love, and Christian hope and Christian feelings, so, in the next world, it has no more idea or taste of one moment's peace, or rest, or comfort, or joy, than a dead body has of sound or touch.

And this is what is meant by the Death of the Soul.

Such death of the soul takes place, where a person dies, hardened in ignorance and sin, and without having offered prayers to God ; though he knew, all through his life-time, that it was his duty to do so.

We do not *cease* to do many things in daily custom ; we dress and undress ; we eat and drink ; we go to bed and rise from bed, day after day : All this goes on, because it is a habit with us,—it goes on without ceasing. In the same way, prayer to God should be offered day after day : and this is what is meant by praying without ceasing.

If God sends His curse on those, who pray only with their *lips*, and do not honour Him in their *lives*, by living obediently to His will and commandments, what are we to expect, when we begin to talk to one another and make each other laugh during Prayer time ?

We are to be quite sure, that we shall find ourselves very soon the worse for such behaviour. Every thing that goes wrong with us will be quickly followed by something else, which will bring us into more unhappiness than ever, and we shall find out, without difficulty, that we are living every day under a curse, and not, as we might be, under a blessing.

How ought we to behave in the House of God ?

Let there be no talking, no speaking under the voice, or whispering : let there be no smiling or laughing, no winking or making of signs, no scraping and kicking with the feet, or letting the legs dangle backwards and forwards ; let there be no eating, no playing with the bench or pew seat, no picking of the fingers, no cutting of nails ; no pushing or pinching.

Let every boy and girl, let every man and woman, remember that when they set foot into the Church, they place themselves in the presence of Jesus Christ, just the same as if I open a room or door, and, seeing the master of the house standing in the middle of the room, I should walk up to him.

Can there be a greater act of daring insult than to enter the place where the Lord God is present,—unseen by all, but seeing all,—and there begin talking, trifling, playing, and doing any thing but thinking of sin and hell,—forgiveness and Heaven ! And yet this is done every Sabbath day in the year.

Keep your thoughts fixed on your duty : try to follow closely all that the clergyman is reading. If you have a prayer book, fix your eyes upon the page which contains what the clergyman is reading.

Follow the words of the prayers with your ears and understanding : and do not forget that your duty is to worship God, not only with your lips, but with all your mind, heart, and soul—which God gave you for that purpose.

If, knowing that God is looking at you,—and that He is sensible of all you are thinking about, and of what you are going to say—you behave ill while prayer is being offered to Him, how much worse than a brute beast you are in the sight of your God !

As the Lord says in the 32nd Psalm, “ Be ye not as the horse, or as the mule, which has no understanding.”

Some men and boys go and sit in large square pews,—and talk and laugh, or fall asleep ; then they make fun, and set each other laughing : and they spit on the floor, as if they were at a beer-shop. In this way they hurry on, Sunday after Sunday, one week nearer to hell than the week before.

The only time our Saviour ever felt Himself obliged to punish men's wicked conduct, without loss of time,—and with a scourge in His hands, was, when he saw how disgracefully

the Jews were behaving themselves, where nothing but prayer, praise, and thanksgiving, ought to have been thought of.

Jesus Christ does not now appear in bodily form like that of a man, to drive out of the House of Prayer all those hard hearted and wicked persons, who sit there talking and laughing. He does not appear before our eyes with a whip, or scourge, made of small cords, (as St. John mentions,) to beat them down before His feet : but He sees how they are insulting the Church, and the Services of God, and He will choose His own time to make them suffer for their crime.

If we, then, have asked for Prayer Books, and have had them given to us, we shall be wicked, indeed, and sure to be made miserable, in a hundred different ways, if we do not use them as we ought.

Is it wrong to be looking into our Prayer Book, while the clergyman is preaching the sermon ?

It is very wrong indeed : very offensive in the sight of God. It is just the same as if we were to get up, and say aloud in the middle of the church, " We do not wish to hear the Gospel preached to us : we do not want any advice or explanations from God's word."

Yes, it is just as if we were to say, " What have we to do with Christ ? We do not care about learning our duty to God."

" What have we to do with thee, Jesus ?" were the words spoken by the devils to Christ.

Yes,—and whoever despises Christ in this world, will be sent by Him, when they go into the next world, to keep company with those devils.

When people sit in church without giving up their thoughts to Christ, they do exactly what the wicked and blasphemous Jews did, when they called out to Pontius Pilate, " Not *this* man, but Barabbas." They refused to have any thing to do with Christ ; they had rather be friends to a thief and murderer, than attend to one word in favour of Christ.

Let us all, for God's sake, think on all this when we find we are inclined to be inattentive in church.

I now understand my duty in prayer in the church. How can I keep my thoughts well employed while I am at work ! Field

work and farm labour have nothing to do with the word of God, and so it is not very strange that we should live all through the day without thinking much about religion.

Well, let us see if there be nothing about Farms and Field work in the Bible.

There are nineteen verses in the Old Testament, and two in the New, which mention THRASHING.

There are twelve texts about BARNs, and four about GRANARIES. Forty texts mention WHEAT. Thirty-four speak of BARLEY. Two mention RYE, and two BEANS, and three PEASE.

Mention is also made in the book of Exodus, of STACKS OF CORN.

Twenty-six verses speak of PLOUGHS and PLOUGHMEN, and three mention HARROWS.

Seven texts mention WAGONS.

Three speak of WINNOWER, and five verses mention SIFTING of wheat.

More than twelve texts speak of DUNG for the land; two verses mention FALLOW GROUND; and fifty-one speak of DIGGING.

We find mention made in the book of Job of RED POPPY, or cockleweed. Upwards of a hundred texts speak of SOWING SEED, and fifty-two mention REAPING. Fifty-seven mention HARVEST, and fourteen speak of GLEANING.

Five verses allude to THISTLES, and upwards of fifty mention THORNS.

Twenty-one texts speak of HEDGES, and nine mention DITCHES.

Three texts mention HAY, and eleven STRAW.

Sixty-two verses speak of SHEPHERDS, and two or three mention HOG KEEPING, and there is a verse which alludes to field keeping or BIRD KEEPING.

Five verses speak of WEED BURNING, and four of GRAFTING, and three about PRUNING, and fourteen about FRUIT GATHERING, and five or six about WATERING CATTLE, and fourteen texts mention SHEEP-SHEARING.

One text mentions a STABLE, nine texts speak of STALLS, and three of MANGERS.

This teaches us, that if we were careful readers of the Bible, there would be scarcely any kind of farm-labour which did not put us in mind of the Holy Scriptures.

Who can look at a stable and a manger,—the two last mentioned things, and, if he be a thoughtful Christian, can forget who it was who was laid in a manger, instead of a cradle, “because there was no room for them in the inn.”!

What pious and religiously thinking reader of the prophecies can stand by at the sheep-shearing, and not remember what Isaiah says in the 7th verse of the 53rd chapter of his prophecy!

Who can see cherry-gathering, or any fruit-gathering, and, if he think at all about the Gospel history, can forget what is there said about barren trees!

Or who that remembers the words of Christ, can see weeds burning, and not remember what is said about the fire that is to destroy the wicked, and that heavenly barn which is to receive the wheat, which means the penitent and forgiven sinners! Or what boy who has tried to remember the parables of our Saviour, (which he must have been taught, if he attended Sunday school,) can go out hog-keeping and forget the story of the young man who ran away from his father's house, and was sent by a farmer to take care of his pigs, and was so hungry that he longed to eat the pea-pods he saw the pigs eating! Will he not remember how the truant repented of his bad behaviour and was forgiven.*

And as for shepherds, who was it who called Himself the good shepherd, and laid down His life for the sheep?

And would not a religiously minded man, who remembers his Gospel reading, think of that crown which the Roman soldiers made, whenever he pricks his finger with a thorn, if he be at work, hedging?

Would he not think of the punishment of Adam and of all of us, in the curse pronounced by God on the earth, when he found himself set upon a job to clear his employer's fields of thistles? (See page 62, line 16.) And so, Gleaning would remind every woman, who knows the Bible well, of Ruth and her remarkable history.

Yes—and sowing the seed ought to make us all think about that parable of the sower, which teaches how some people are none the better for all that the Bible tells them, and yet, how others are made good and happy by it.

When we have read of the harvest that Christ speaks of—

* Luke, ch. xv. v. 11 to the end.

that harvest which will be at the end of the world, the harvest of men's souls, we must be worse than mere animals if we can see the reapers in July and August, and not remember the 13th chapter of St. Matthew's Gospel.

And so on, in this way, how easy it is to see, that if a man only chooses to give his mind to good thoughts instead of going through the work of the day like a horse in a mill or at the plough, thinking of nothing but of the hour when feeding comes—he can give honour to God, and glorify the Lord who died for him, even though he be diligently labouring all day!

This is what Christ calls seasoning with salt, and having salt in ourselves ; for the habit of thinking on Heaven and the truths of the Gospel has this excellent effect, that such thoughts keep our minds from corruption and wicked inclinations, just as salt keeps meat from being corrupted and becoming putrid.

Every man who is humble and wise enough to mix up religion in this manner with his every day work, draws down God's favour and blessing on the sweat of his brow, and will never want a friend in Heaven, though he may be neglected on earth.

A man who does this from a humble desire to keep his mind from thinking on what is bad, and who thinks in silence, and does not talk and boast of his way of thinking, to his neighbours, may truly be said to glorify God in his heart.

He is like Mary the mother of Christ, who, while other persons could not understand the speech of Jesus, very quietly and humbly “ kept all these sayings in her heart.”

And, in this manner, every pious labouring man may hope, that when he has done with wages in this world, he may receive the free gift of God his heavenly master ; and that gift is eternal life.

And now we have learned how to do our duty towards God : may God of His gracious mercy give us a right feeling towards Him, and lead us to take pleasure in the pure and peaceable and comforting religion which this lesson has told us to practise.

FIFTH MORNING LESSON.

WE were taught in our last lesson what the two great commandments of God's law are.—The commandment which tells us to love and obey God is divided into four parts.

The commandment which teaches us to love our neighbours as ourselves is divided into six.

So that we may say these two great commandments contain ten laws or rules which we are bound to obey.

The first four tell us that we are to worship only one God, the God who made all men and all things ; that we are not to say prayers to images, or bow or kneel to them ; that we are not to insult God by swearing or by taking His name rashly on our lips, as we do when we say prayers without thinking what we are about : and we are to keep the Sabbath-day holy.

All these four laws are written on the first half of what are called the two tables of the commandments, placed over the Communion table.

The other six (which make up the ten) tell us to honour and obey our parents : to live in peace, and not kill people in malice : to live in purity, chastity, and temperance, and not interrupt the comfort and peace of a family by running away with other mens' wives or daughters, and living together in sin.

We are not to steal or cheat : we are not to tell lies, take false oaths, or say one thing and mean another, or slander any body, and speak maliciously about them to other people, or try to take away their good character, or say any thing bad about them which we cannot prove, and which we dare not say before them ; or speak of them in such a way as proves that we do not mind slandering them behind their back though we dare not say such things to their face.

And we are not to covet or try to get possession of things that we have no right to wish for, though our neighbour have them : for instance, we should not grudge our neighbour the use of a good house ; we should not envy his happiness with a good wife, or try to interrupt that happiness.

We should not try to get any of his servants, and tempt them to leave him and come and live with us ; nor try to get any of his horses or stock by any unfair dealing and trickery—nor, in short, do or contrive anything against our neighbour's quiet and peaceable use and enjoyment of what is lawfully his own.

All this is taught in the two great commandments of the law, which, as we have already said, are made up of ten rules or laws, *four* of which concern our duty to God, and *six* our duties towards each other.

MY DUTY TOWARDS MY NEIGHBOUR is to love him as myself. No men or women, boys or girls, are at any time so foolish as to set about doing any thing which they are sure will hurt themselves and bring mischief down upon their own heads : unless they are half-witted and unable to tell right from wrong.

Therefore every man, very naturally, loves himself ; every man thinks he has a fair right to take all possible care of himself, and defend his body, and all that belongs to him, from being injured.

The commandment of Christ is this, that we are to be as unwilling to hurt others as to be hurt ourselves.

If a man go down to a public house, and pass the evening there, in drinking and smoking till he gets half drunk, and feels ready to do all sorts of mischief, and then goes out in the dark and breaks down a dozen or twenty of the palings that fence in your garden,—or tries to do injury to any part of the outside of your house,—he has done that for which he ought to be set in the stocks and well flogged, as a rogue and vagabond.

If when he gets home to his own house, he finds that some low and evil minded fellow has taken all his gates off, and carried them away to a distance, and so let his garden and crops lie open to any pigs or dogs or other animals that might get in at day light,—then, he would begin to understand what it is to act like a good neighbour.

If he think it a shameful thing to have his gates taken off, he must ask himself (he must ask his own conscience) whether he has done better by his neighbour, in breaking his palings and trying to injure his house.

King Solomon says in the book of Proverbs, “ Devise not evil against thy neighbour, seeing he dwelleth securely by thee.” Which means, as he is living in the same parish that you do, remember that you should let him live in peace, and be as secure from hurt as *you* would like to be : he depends as much on your behaving fairly and kindly, as you depend on *his* doing *you* no hurt.

So that every mean and dirty act of secret mischief,—every injury which you do in darkness, because you dare not do it in light, is a loss of honour to yourself, and of the good opinion which your neighbour once had of you.

These secret injuries are almost always done in the night-time:—Because vice is always joined with cowardice: and Christ said that men love darkness rather than light, because their deeds are evil: He did not mean *all* men, but men who live bad lives.

THERE is much more to be said about our duties towards each other. The law of God says that we are “to love, honour, and succour our father and mother:”—

No child can really and truly love his father and mother, if he do not honour them,—which means, treat them with respect. Even though a father or mother were to neglect the care of the children’s souls, still the children must treat their parents with respect.

If my father be old and deaf, I should commit a sin, hateful in the sight of God, if I say anything before his face which I would not dare to say if he could hear as well as myself; or, if I suffer any person to speak in that way, when he is standing by.

If my father is very lame and I be tall enough to let his arm rest upon mine, and we are walking along the same road, I ought to ask him to let me take his arm in mine and in this way help him in walking.

It is a strange sight to see the way in which many families walk out. The mother, fifty yards ahead of the others, with a child in her arms; the father alone, and on the other side of the road: the girls by themselves, and each boy apart from the other. No one would suppose they knew anything of each other; every one seems to think and feel only for himself or herself, and to take no pleasure in each other’s company.

Never leave your father or mother without offering them a helping hand; they may say they do not need it, but your offer of kindness will always give them pleasure.

And so also at dinner, in the cottage. If I and my father and mother and brothers and sisters (if I have any) are to dine

together, at noon, when, perhaps, some of us have been to field work,—I ought not to sit down, till my father is seated ; unless he tells me to do so.

I ought not to take my knife and fork and begin to eat, without caring for anybody else. I ought to stand before the table, and say **FOR WHAT WE ARE ABOUT TO RECEIVE, MAY THE LORD MAKE US TRULY THANKFUL.** And, then, if it is in my power to help my father or mother to anything they may like, I ought to offer to do so ; and not set-to and eat, as if there were nobody to be fed but myself.

Unless we behave in this Christian manner, we shall eat, much more like a hog in the pound than like reasonable beings.

If I am in the room while my father is putting on his boots or gaiters which he ties around his legs, I ought to say “ Father ! let me help you to lace those boots ; put up your foot and I will fasten the strings, and button your leggings or gaiters, for you.”

I ought to fetch his cap or hat for him, and hand to him his tools, if he carry them with him. All these little attentions to a parent’s comfort are marks of love, honour, and dutiful affection.

To “ succour” parents means to help and take care of, and comfort them. If my father cannot read, and I can, I ought to offer to read to him ; perhaps he may not be a scholar,—he may not have had the same good teaching that I have had ; all the worse for him, but then I ought to succour, to help him in such want of learning, by offering to make my scholarship useful to him.

In this way you might read to him the Gospel of St. Matthew or Mark, or Luke or John ; and when you meet with words which you do not understand, you can turn to the end of this book and see if those words are made easy to your understanding.

If I see my father or mother in low spirits and sad, I ought to try and comfort them ; I might lay my hand on his shoulder and say, “ Can I do anything to comfort you, father ?” and though, perhaps, it might not be in your power to help him, still, your voice, speaking kindly to him, would be as pleasing to him as sweet music ; and he would feel that at any rate his child’s heart was right towards him.

Sickness, sorrow, and misfortune, often put love to the proof.

When we fall into trouble and unhappiness, our *true* friends come *near* to us ; our *pretended* friends never give us a thought.

If I be grown up into a tall lad or almost a man, and get regular pay of daily wages, and I see that my father is too old for work, or that he has to pay away a good deal of his own wages to the doctor, either for himself or for my mother or any of my family, then I ought to offer him some money out of my wages. Even a sixpenny-piece will help. It will buy a pound of meat, and almost four pounds of bread, or a pound of soap or candles, or two large faggots of wood.

Use kind words to your father and mother, at all times and in all places. Never raise your voice to them or speak sharply : It is an accursed sin.

Never make sport of them or mock them, though they should grow to be weak in understanding, and be deaf and stupid. Remember who took care of you when you were a little thing, that wanted looking after every minute in the day.

As sure as I live now, I shall be sent to hell if I swear at my parents, or strike them, or try to bring them to shame.

The undutiful son of Noah, named Ham, tried to make his two brothers Shem and Japhet laugh at their father. And Ham was punished in a terrible manner ;—for all his family, after those days, were made slaves and were driven about from home to home by different nations.

Ham's son was named Canaan : and the people called Canaanites were under the curse of God, as long after this happened, as eight hundred years. Some scholars think the negro slaves are descended from Ham and Canaan.

This is to teach us that God is sure to punish undutiful children. We must be patient towards our father and mother ; we should never despise them for ignorance, or laugh at them for any errors.

We should never neglect them nor forsake them. Some hard hearted children have sometimes let their old father or mother go to the workhouse or union house, rather than help them with their wages : loving their money, more than their parents. This is a grievous sin.

Never let other people call your parents by bad names. Stand up to take their part against everybody in the world. You should never talk of your father's or mother's faults or failings to other persons, though you may yourself be aware of such faults.

As King Solomon says in the 11th chapter of his Proverbs, “ a faithful spirit concealeth the matter.”

I am to remember, that while I honour and reverence and respect my father and mother, I am honouring God,—for it is God’s law as well as the law of human nature which tells me to do so.

I am to try to behave towards my father and mother, as long as they live, in such a way, that when they are dead I may enjoy the happy thought and memory, that I never, purposely, hurt them by word or deed or intention ; but that I had done all in my power to show them respect and to treat them with kindness and generosity and love, to the last hour of their life.

This teaches us all what we are to understand when in our catechism we say that the fifth commandment teaches us “ to love, honour, and succour our father and mother.”

WE are told that we are also to **HONOUR** and **OBEY THE QUEEN**.

This duty is taught all through the Bible, both in the Old and in the New Testament. Fear God and honour the King is the good advice of that Apostle of Christ* who also tells us to submit to the King (or Queen) as supreme, as the head of us all,—for the Lord’s sake.

In many, indeed in most Churches, we may see a square picture, which is called the King’s or Queen’s Arms, (the Royal Arms,) the same which are woven in the large flags that are often to be seen flying in great ships of war or at the top of a Church tower. St. Peter’s words are mostly written under the square painting in the Church : “ Fear God, honour the King.”

I do not understand what Arms means ; you said the King’s Arms.

All ladies and gentlemen of any particular rank, distinction, and consequence, are, for the most part, entitled to place on the sides of their carriages or on their seals, or on their silver forks and spoons, and other such articles, the crest or device by which their family and name are known among other families.

* St. Peter, 1st Epistle, ch. ii, v. 13—17.

If I see a carriage standing in the village and I see a painting on it, representing a tree with a cross-saw drawn through the stem of it, I should be told by people who understand such matters, that the owner of that carriage was named Hamilton.

If I saw another carriage, or I saw a silver spoon, with the representation of six arrows crossing one another, and two lions under them, one on the right and the other on the left, I should, perhaps, find out from some people who know what that is meant to show, that the carriage or the spoon probably belonged to the Salisbury family. (Pronounced Salls-berry.)

And so, when we see any painting or carved stone or wood of this kind of representation, with a crown at the top and a lion on one side and a horse with a horn in his forehead, on the other side, we may be sure it is a sign of the Royal Family ; the king's or queen's family.

Now we know what is meant by the royal arms or queen's arms. We will now go on with the account of our duty towards the QUEEN and all that are put in authority under her.

Many kings of our country have done their people much good : a good king is sure to be loved and remembered by his subjects.

What do you mean by the word " subjects ?"

All the people who live under the authority and rule of a king or queen ; so that you and I and all of us are subjects.

Whose subjects are we ?

We are the subjects of Queen Victoria, who was entitled to sit on the throne of the kings and queens of England, after the death of the last king, King William the Fourth, her uncle.

The widow of King William is still living ; she is called Queen Adelaide, not that she is queen of England, but because she was the wife of a king.

She is one of the most charitable ladies in all the world : she gives away thousands of pounds ; sometimes to help to build Churches, and accommodate hundreds of the poorest people with sittings.

Sometimes she sends a hundred pounds to a hospital, for the benefit of the sick people, who are sent there to be cured.

She is always doing good with her money : and she always sets a good example ; going to Church twice every Sunday, and encouraging all good undertakings, and all truly religious people.

And does our Queen VICTORIA try to do the same good ?

Yes, in every way. She also gives away very large sums of money to distressed people. She gives away as much money to poor people every year, as would support all the poor in our parish for two or three years.

Last spring there were hundreds of families out of work, most of them WEAVERS,—workpeople who make cloth, silk, velvet, and satin : they were nearly dying with hunger.

QUEEN VICTORIA invented a plan by which she cheered all their hearts, and found them in work for the rest of the season ; more than two hundred thousands of pounds were spent among the tradespeople ; and men, women, and children, who had been living in great misery, got plenty of work, good wages, and good victuals.

So we see what a blessing it is for a nation to be ruled by a kind-hearted queen or king.

There are some good-for-nothing, cunning, selfish, wicked men, who are always abusing everything that concerns the gospel, and good laws, and kings or queens, and who say they had rather live by other laws and rules, which they call the laws of a charter.

What is a charter ?

A piece of parchment or paper written upon, and containing words which say that the people mentioned in it shall have certain rights, and enjoy certain indulgences, and be free from certain duties.

If any rich gentleman were to come into our parish and say, “ All the men who are born in this parish and have lived respectably in it up to the age of thirty, shall have a shilling a week as long as they live, from some land of mine,—and they shall be entitled to a gallon of ale, each, every Christmas-day, or to eighteen-pence instead of it,—and I will write down and sign and seal the agreement, on a piece of paper or parchment ; ” —then this would be a charter, in favour of the men of our parish.

But it would be great folly and all nonsense for people to think of a whole nation being governed by laws which were made to favour only one sort of people, and to leave the higher gentry to starve.

Yes : if the high gentry are wronged out of their own property, and are made poor,—what would become of the poor people ? they would not be set on to work, and so they could

earn no wages ; and the end of all this chartism would be the beggary of all, and the discontent and misery of all.

These chartists who are always pretending to be such friends to the poor people, are, in fact, their most cruel enemies. They are like Judas Iscariot and the ointment of Spikenard.

When Mary, the sister of Lazarus, rubbed the feet of Jesus Christ with ointment, at her house at Bethany, while He was at supper,—and all the house was filled with the nice smell of the ointment, Judas Iscariot found fault, and said, “ Why was not this ointment sold for three hundred pence, and given to the poor ? ”

And what does the next verse tell us, in this story ?

“ This he said, NOT THAT HE CARED FOR THE POOR ; but because he was a thief, and had the bag (this means, the twelve Apostles’ purse) and bare what was put therein.”*

Just in this way, the chartists only wish to make confusion, and to change a good government into a bad one, or have no rulers at all,—that, thus, in the general disturbance and scattering of men’s property, they, themselves, like thieves, may snatch up something to put into their own bags ; for this plain reason, that they only CARE FOR THEMSELVES.

AND who are the persons “ who are put in authority under ” our Queen ?

St. Peter tells us that the laws of God require us to obey governors, judges, magistrates, and all such officers as are sent by the Queen for the punishment of evil-doers, and for the praise of them that do well.

The judges who come from London into the country at the time of the assizes, to try the prisoners, come in the name of the Queen and in her stead.

All soldiers and sailors do their duty in the name of the Queen, and by her will and command, to defend our country from all harm and to prevent bad men from throwing all England into confusion.

Our fighting ships, ships of war, that carry cannons, are called Queen’s ships.

The cannons, guns, anchors, masts, cables, and sails, and

* St. John, ch. xii. v. 3—6.

all such other things for the defence of our country, are called the Queen's stores.

And the men who take care of these stores, and who command the ships, are put in authority under the Queen.

And all the governors of towns and castles and garrisons, and all the great law officers, and the judges and justices, and sheriffs and sheriffs' officers, bailiffs and constables, are placed in authority under the Queen.

And our Prayer-book very justly tells us to pray to God that we may live as faithful and obedient subjects to our Queen.

Yes ; in the prayer read after the ten commandments, the clergyman prays that God will give us grace faithfully to serve, honour, and humbly obey our Queen, according to the blessed word and order of Christ.

AND I am "to submit myself to all my governors, teachers, spiritual pastors and masters." Who are they ?

By the word governor in this place, I may understand that I am to behave obediently while I am a youth, to those who have a just right to command and rule my conduct.

If I have no father nor mother living, or, at any rate, if I do not live under the same roof with them, perhaps I may live with my grandfather or grandmother, uncle or aunt, or elder brother or sister, or, perhaps, a stranger who is to be my guardian till I am grown up.

While I am living in this way I am living under my governor.

My teacher is the person who gives me my learning by explaining to me the letters, words, and sentences in books, and tries to make me remember the catechism of the Church of England, and the collects, and other good and excellent knowledge for the sake of my soul.

So that my schoolmaster is to be respectfully obeyed. I am guilty of an offence against God when I am impertinent and saucy to my schoolmaster : and as he can teach me all I stand in need of, in the way of spelling and reading, though I can teach *him* nothing, I ought to be humble and civil, and very thankful that I have anybody to teach me.

No boy who has a good heart will ever be insolent and saucy to his schoolmaster. It shows a mean and brutish disposition, when we take no pains either to learn our lessons,—to attend to instruction,—or to please our teacher.

AND who is our spiritual pastor ?

The word **PASTOR** is from foreign parts : it is an old Roman word, and means a shepherd. (Kentish lads called shepherds **LOOKERS**.)

The duty of a shepherd on a farm is to look to the sheep and lambs : to see to their being fed at the proper time, and that they get enough for them to thrive upon.

The duty of a shepherd on a farm is also to look to the health of the sheep and lambs ; that they do not feed on any pasture which may disagree with them, or poison them.

He is also to take care that they be secure at night, and, if there be any savage dogs or wolves in the neighbourhood, he must be looking out carefully, for fear lest any of the flock, especially the young ones, be worried or snatched away.

The shepherd is also to be answerable to his master, if he lose any of the flock. It is no excuse if he say this or that sheep got loose, and he could not help it. It was his duty and business to keep a watchful eye upon the whole flock.

We have been reading all this about a farm shepherd, a pastor who has the care of a flock on a farm,—because we shall, in this way, be better able to understand the meaning of the word “ *spiritual pastor*.”

The farm pastor has the care of bodies—the bodies of sheep—animals that are killed for food and never live again.

The spiritual pastor has the care of spirits,—of the souls of men and women, boys and girls ; which souls, when the bodies die and are left on earth to be buried, go into another world,—to live for ever and ever, either in perfect happiness or in perfect misery and wretchedness.

When we mention the word **SPIRITUAL PASTOR**, we are to remember it means our **CLERGYMAN** ; the **MINISTER** of our parish—the only person in it ordained, according to the laws of the Church and of the Lord, to do the duties of a priest in the church.

A **SPIRITUAL PASTOR**, sent into the parish by the archbishop or bishop, is the only minister who has **GOD**’s authority for preaching the Gospel, and administering the Sacraments and rites of Christ’s Church.

We read about this in our Second Morning Lesson, and in page 34, we were taught the meaning of the word **ORDAINED**.

Rites are solemn acts of religion, sacred performances of certain duties of the church and priesthood. The funeral service is a rite ; the marriage service is a rite ; and confirmation and other such services.

We said that the Shepherd was to attend to the feeding of the sheep and lambs : and just in the same way the spiritual pastor, the priestly shepherd, must take care that he gives his flock good and wholesome instructions, that they may feed in their hearts, by faith, on that bread which comes from heaven—Christ and Christ's Gospel.

He is to be careful of the *lambs* of his flock ; that is, he must take great pains to teach the *children* of the parish their duty to God and to their neighbours ; that, in the same way that lambs well looked after, grow up to be fine and valuable sheep, so, also, if young children be carefully taught the duties of pure religion and be trained up in useful and innocent knowledge, there is great hope that God in His loving mercy will bless their progress into grown up Christians.

The farm-shepherd must look to the health of his sheep : in the same way, the spiritual pastor must do his best to keep his congregation and as many in the parish, as will hearken to good advice—from being deceived by wrong notions about religion : he must do all in his power to keep them from being “ carried about with every wind of doctrine by the sleight of men,” and enticed away from the fold of the church into the holes and corners and by-ways, and crooked ways of teachers who hate that church and its lawful authority.

The farm shepherd must keep his flock (especially the lambs, who are more in need of help than the older sheep), from being attacked by other animals : so, the spiritual pastor must take pains to gather into his school as many children as he can, that he may fill their minds with pure religious knowledge, and train them up with good feelings, and teach them to like and love all that God commands us to do, and to hate and avoid all that God's laws forbid us to do.

Then what is meant by dogs, wolves, and other animals ?

These mean the wicked and ignorant despisers of all that is good, and decent, and holy, who are always glad to lead young people into idleness and disobedience, and to hinder them from getting good from the clergyman, (their pastor,) and from his friends.

As the farm shepherd is answerable to his employer for the sheep, so the spiritual pastor is to be answerable to his master Jesus Christ, for the manner in which he has taken care of his flock, which means, the people of his parish.

Jesus Christ told St. Peter that if he loved Him he must feed His sheep and lambs. (John ch. 21, v. 16, 17.)

Jesus Christ was the good shepherd, who gave His life for the sake of His sheep. "We are His people and the sheep of His pasture."

Why, these are the words we hear in the Morning Service.

Yes : they are part of the hundredth psalm.

But if any of the people of the parish, (who are called the spiritual pastor's sheep) live a life without religion, and without fear and reverence of God, is the spiritual pastor to be sent to hell as well as they ?

No : not if he has given them the means of being fed with spiritual food, and of growing in grace : which means, if he has always been regular in opening the church, and preaching the Gospel of Christ in that church, and reading the book of truth, and offering up prayers and praises and thanksgivings every Sabbath day, and, besides this, if he has warned them, at different times, to come there and confess their sins and make their peace with God.

The spiritual pastor cannot be in two places at the same time, any more than the shepherd can be at two ends of a field at the same moment :—

The spiritual pastor is obliged to attend in the church on the Sabbath day, and the people know that this is the case. They all know that he is there to read, to all who will attend, the holy Bible ; to pray with them and for them to God Almighty, beseeching God to forgive the sins of the whole flock for the sake of Jesus Christ. They know that the pastor is to be found in the church on the Sabbath-day, to advise, to instruct, to guide and strengthen all who humbly seek to be at peace with God.

The flock, (which we now understand, means the people all over the parish,) know that it is in the church alone where they can hear the commandments of God's law read to them : where they can hear the psalms read, those very psalms, which Jesus Christ Himself used to sing in Jerusalem.

The Church is the only place where there are prayers in

which every man, woman, and child, are able to join, quite as well as the minister himself : and all those prayers are made up of words and sentences taken from the bible.

Now, if people will not go to church, and get the good which Jesus Christ and His ordained minister offer to them, it is not to be supposed that the punishment which God will lay on them for such sinful neglect, is also to be laid upon their minister.

If the pastor shut up the Church and go away, and do not attend to the service of God, then, indeed, the flock might complain of being left without that food which they need for the health of their souls.

But every spiritual pastor knows that he has much to do besides doing duty in the church. He has work to attend to at home : he must prepare himself for preaching two sermons, (always one, at least,) on the Sunday ; and this study, this thinking and writing cannot all be done in a few hours. Two long sermons require at least two days to write.

He keeps a little list of the names of the oldest and most sickly people, and he goes out in the afternoon and first calls on one and then on another, to see how they are, and to say a few words of comfort to them.

He calls now and then on some of the healthy ones, to tell them he is sorry he does not see them oftener in church. He thinks that they are like sheep straying in the wilderness, and he leaves ninety-nine of the constant comers to church, to go after the one which he misses. We see how very like a farm shepherd our pastor is.

"The Lord Jesus, that Great Shepherd of the Sheep," came into this world to seek and to save the lost ones. In the same way, the spiritual pastor finds it his duty to blame those who, he has reason to believe, do not attend so much as they ought to do to the worship of God.

"Feed my sheep ;" "feed my lambs ;" said the Lord Jesus to His apostle and minister. So, also, the spiritual pastor wishes to bring as many of the young people under his care as he can ; for young children are in a parish what lambs are in a fold of sheep.

For this reason he pays down gold, out of his own purse, and collects gold and silver from the purses of the charitably disposed people of his parish, to pay for assistant teachers, for

books, Old and New Testaments, collect and catechism books, and many other things wanted in a good Sunday School, for the education of the poor families' children.

Part of the spiritual pastor's time is taken up in visiting houses in the parish, where his talk upon the duties of religion is listened to with pleasure; and then he talks over many matters that concern the good of all, and tries to increase the number of friends who will help to maintain that good.

All these walks and calls and visits and talking fill up a great part of the spiritual pastor's week; particularly in the fine weather of the spring and summer, when it is easier to walk from one part of the parish to another, and when the days are longer.

In the winter, and rough weather, he takes the opportunity of staying indoors to write for the benefit of the people; for, as we were reading a little farther back, it takes many hours to write sermons.

Then why does not the pastor preach like a book, and not write sermons at all?

So he might, certainly, and always give us excellently good advice,—but which is the best *wheat* to use,—that which has been well winnowed and sifted and cleaned, or that which has all the chaff left in it?

Of course, that which has been sifted and cleared from chaff.

Well, then, this is the way with almost all spiritual pastors. It is an old and very true saying, that "SECOND thoughts are best." Now, when a clergyman goes into the pulpit to speak, without a book, he talks to us as fast as he thinks. As fast as his thoughts rise, he utters them in words.

When he sits down, in silence, alone, in his chamber—to think on all that can be said about a text of scripture, he has, of course, many thoughts, one after the other. Some are better than others, and he writes down *these*, because, after a while, he finds that his second thoughts were better than his first.

He cannot very well do this, when he goes to preach without having written at all. Because, if he speaks one thought at first, and then, before he finishes talking, he happens to have a second thought on the matter, better than the first, and so speaks out this second thought when it comes into his head, he may, perhaps, say something at the end of his sermon which seems to contradict what was said at the beginning.

This is what we read in the 35th page of this book, line 21.

The fact is this, that by writing his sermons he does by his thoughts, as the thrasher does by the wheat in the barn : he keeps all the best thoughts, like the clean hard good grains, all apart ; and he does not mix up a less useful and valuable thought with the best thoughts—he writes down all that he finds, after sifting his knowledge, to be most worth writing and most likely to do good when preached ; “ Sound speech that cannot be condemned,” as St. Paul says.*

And this shows that one well-composed *written* sermon is worth twenty sermons without book ; or what are called extempore discourses.

Now, then, we have learned how a clergyman, a spiritual pastor, may be supposed to employ his time. If he be always trying to do some good to his flock, and to do his best in persuading them to meet him in the Church on the Sabbath ; to send their children to the School for their learning, and to receive his advice and warnings and reproofs and instructions with thankfulness and kindness, then, but not till then, he is not to be punished in the next world, if any sheep are lost.

The fault would be in the sheep who would not hear their pastor's voice.

HAPPY, a thousand times HAPPIER would the poor families be all through life, both in body and soul, if they would but take advantage of the good which is offered by a well managed Sunday School.

What a blessing it is to offer to the poor man,—that his children shall be taught ALL THAT GOD EVER EXPECTS THEY SHOULD LEARN, without the cost of a halfpenny. In many Sunday Schools their children may learn to write as well as to read ; and they are taught to spell, so as to be able to read writing, and to express their thoughts on paper.

They are taught to understand the Bible lessons and how to use the Book of Common Prayer, so as to grow up happy in such knowledge.

They are taught to read those Psalms, which Jesus Christ and the Apostles speak of so often (above fifty times) in the Gospel.

They learn those most perfect of all prayers, the collects of the Church of England.

They learn the faith and duty of Christians as taught in our catechism.

* Titus, ch. ii. v. 8.

They learn the history of our Lord Jesus Christ, from His birth to His death, and the blessings which His death brought to us.

They hear the hard words explained, and are made to understand more in two hours, by this sort of teaching, than many of the rich men's children learn in two months.

Not one boy in a thousand, of richer men's sons, has the advantage of a clergyman to give him his learning,—nor one young lady in two thousand, the advantage of a clergyman's wife to give her her learning.

But nothing is more common than to see the clergyman of the parish teaching the boys in a Sunday School; and the clergyman's wife teaching the girls.

THIS IS FEEDING CHRIST'S LAMBS.

Fathers and mothers who cannot afford to send their children to some good school, where they are sure to learn as much as is taught in a Sunday School,—and who cannot teach their own sons and daughters, are more cruel to the children than King Herod was, who killed all the young babies in Bethlehem, if they keep them in ignorance.

Why so?

Because *his* cruelty only destroyed those innocent children's *bodies*; the thoughtless cruelty of parents who let their children grow up in ignorance, may, at last, be the means of destroying their souls,—which means, of causing them to go to hell.

As King Solomon says, “A child left to itself bringeth its mother to shame.”

It is a great comfort for all poor men to know that their children can go to work and earn wages on the work days, and go and get their learning, without paying, on Sunday.

Many men and many women, too, who are now very comfortable in their own farms, and have servants and horses and cows and sheep, and much more property, all their own, have had all their learning from a Sunday School, when they were little.

And so we have learned what we owe to our spiritual pastor, and what he is, and what he does, and whom he does all the good for.

And this teaches us why, as children, who have much to learn for our souls' good,—(these souls being immortal spirits, which are to live either in heaven or hell.)—we ought to submit ourselves to our SPIRITUAL PASTOR.

People who do not like the Church and the clergymen of the land, are surprised and confounded when they see large schools and large congregations taught by their SPIRITUAL PASTOR, the priest of the parish Church. It makes them distressingly jealous.

But the people in a parish are sure to find out, sooner or later, who is their firmest and most generous friend,—and nothing in the shape of good can ever come from any attempt to set the people against pains-taking, hard-working, and faithful clergy.

St. Paul, when he wrote to the many congregations of Christians in his days, knew that there was great likelihood of their being interrupted by persons who were not friendly to the ministers set over them by the Apostles; there were as many men in those days who were envious of the Church congregations as there are now.

So St. Paul says to the Thessalonian church people, “we beseech you, brethren, to know them who labour among you, (meaning the clergy,) and are over you in the Lord, and admonish you:”—which means, give you advice as your spiritual pastors:—

“And to esteem them very highly in love, for their works’ sake.”

We see, then, that it is the will of God Himself, as spoken and made known to us by His apostle, St. Paul, that we should obey and respect and love and very highly esteem OUR SPIRITUAL PASTORS, the CLERGY of the land.

FIFTH AFTERNOON LESSON.

WHETHER we join the word SPIRITUAL to the word MASTERS, and so read it as if we were to understand that we have Spiritual Masters as well as Spiritual Pastors, it matters not. The only Spiritual Masters we can have in this world must be the Clergy, and we have been taught how and why we are to honour and obey and esteem *them*.

We may now read about MASTERS, understanding that this means the persons we live under, and get work from, and wages: sometimes in a shop, sometimes on farms.

The Bible tells us in very plain words, which we cannot mistake, what the will of God is respecting the duty of servants. St. Paul, writing to the people of Colosse, says, "Servants, obey in all things your masters *according to the flesh.*" (These four last words mean, *who are men; flesh and blood like yourselves.*) Because we are also to remember that we all have a MASTER IN HEAVEN, God Himself, our Spiritual King and Ruler. And St. Paul goes on to say, "not with eye-service, as men-pleasers."

What does that mean?

It means, "Do not make belief, do not pretend to be working very hard, and doing your duty very carefully, and without loss of time, while you know that your master is watching you;—though, directly he goes away, you mean to take it very easily and stop ten minutes or so, and begin talking with some of your fellow-labourers or servants."

"Eye-service" means doing our work properly only while our master's eye is upon us.

"Men-pleasing" means, "Many pretend to be very hard-working servants, that it may please their master, while he looks on: but we ought to remember that there is another MASTER, our Heavenly Master, watching all the time."

Yes; and St. Paul goes on to say obey your masters "in singleness of heart, fearing God"—which means, "Be straightforward, be open and be above doing anything in a sly sneaking sort of way: keep in mind that though your employer is out of sight, God is looking down on you, and will punish all unfair and mean behaviour."

Sometimes we hear of waggoners and their mates stealing oats, to give a large quantity of corn to their employer's horses and save themselves an hour or two's work, in early morning, in grooming and rubbing down the horses; the horses eat more than their usual corn, and so grow very fat; and the master believes it is all owing to the careful cleaning and grooming they get in the stables.

But it is done by the cunning servants, who care neither for God nor for man, and so go and break open granaries and steal oats, and think they shall be great gainers by such crime.

They may deceive their employer on earth, though it mostly happens that they are found out, sooner or later; but they cannot deceive God.

The last verse of the chapter in which St. Paul gives this advice to servants, tells us what will be done to such cheating and pilfering thieves: "He that doeth wrong shall receive for the wrong which he hath done."

And St. Paul writing to Titus, (ch. 2, v. 9,) says, "Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again, NOT PURLOINING, (like the oats stealers,) but shewing all good fidelity."

And St. Paul says the same thing, almost in the same words, to the servants in the congregation at Ephesus, "Servants, be obedient to them that are your masters, according to the flesh, with fear and trembling, in singleness of heart, as unto Christ."

Why should they tremble and fear?

He means, "Fear God; do nothing to be ashamed of in the eyes of the all-seeing God; let your consciences be clear, and tremble at the very thought of cheating your masters, and sinning against God."

And he adds, "with *good will* doing service, as to the Lord, and not to men;" which means, doing our work cheerfully and not in the sulks, as many boys and men often do, if they be spoken to about any thing done wrong.

And it also means, that we are to remember that an honest civil servant who serves his employer faithfully in lawful service, is also sure to be taken care of by God, while he lives religiously fearing and worshipping God.

All these texts tell us very plainly what God expects servants of all kinds to do, in obeying their masters and mistresses.

WE are now to learn what we are expected to do, when told by the catechism that we are to order ourselves lowly and reverently to all our betters.

And first, we will see what we are to understand by our BETTERS.

1st.—Our betters are those persons whom God has been pleased to make richer in the world than ourselves. There are many kinds of fortune in this world. Some people have nearly a thousand pounds a day to spend, some half of that, some a quarter. Others have enough money to spend fifty pounds a day.

Some have only enough money to be able to spend two thousand pounds in a year, which would give them not quite five pounds ten shillings a day. And others have not half that, nor even two hundred pounds to spend in the whole year.

And many excellent and most worthy persons have not a hundred pounds a year. And yet all these may be gentlefolks.

This is to teach us that the wisdom of God has so ruled over the affairs of men, as to make some gentlefolks very rich, and others very poor. Money does not make people good; nor need it, of necessity, make them bad. If the rich spend their money in the way which God likes, then their fortune becomes a blessing to themselves and to others.

If they spend it in a way which the Lord hates, and waste it on follies and vices, their fortune at last becomes a curse to themselves and to others.

Poverty is not a virtue in the sight of God; and much money is not a crime. We are considered by God to be doing that which is good or bad with money, just according to the manner in which we spend it.

“GODLINESS with CONTENTMENT is great gain,” says St. Paul to Bishop Timothy: “for we brought nothing into this world, and it is certain we can carry nothing out.”

Now all this is to show that it is the Lord God whose will has ordered that some people should be very rich and others just as poor. “Both riches and honour come of Thee, O Lord!” are the words of King David. He does it to try them; that they may keep His commandments whatever their lot be.

Therefore the labouring poor are not to be envious of those whom it has pleased God to supply with means of living without having to earn wages.

And the richer people are taught by the bible to understand that they must not be proud of their good fortune, but remember that it is God who has made them to differ from their less fortunate neighbours.

Now, in trying to understand the first meaning of the word **BETTERS**, we find that those persons who are very much *better* off in the world, in money and land, and houses, than we are, may naturally be called our **BETTERS**.

2ndly.—In the next place, every boy ought to look upon

every grown up man, (particularly aged men,) as his better. A grown man of twenty-five or thirty years of age, is *better* acquainted with all the affairs of this world, than a mere lad of ten, twelve, fourteen, or sixteen.

And the same rule holds good as to young girls and grown women.

3rdly.—In the third place, persons who are far *better* scholars than we children are,—persons able to teach us and to advise us, are, of course, our betters.

4thly.—Persons who are our masters, whether in a farm or any trade, in which we serve under them, are our betters : and the men who hold a higher place in the farm-work or shop, than we do, are our betters. The waggoner's mate is to behave towards the waggoner as his *better* : and the boy who helps the thrasher, is to consider the thrasher as his better.

If the waggoner prove to be a thief, and entice the mate to go and break open barns, *then*, from that moment, he becomes the inferior : the mate may be a bad one too,—but the waggoner, being his elder, was bound to have set a better example.

5thly.—All persons holding any office of authority, such as the churchwardens, overseers, guardians, surveyors, assessors, and collectors in the parish are our betters. We, as children, are to remember St. Paul's good advice to the Romans on this subject.

What advice was that ?

“ Render to all their dues ; tribute to whom tribute is due ; custom to whom custom ; fear to whom fear ; honour to whom honour.”

6thly.—Since we have thus learned that we are to treat with respect those persons whose age, whose knowledge and learning and experience, whose office and authority, whose place and station in life, and whose means of support, have raised them to a higher footing than we, as younger people, live in ; we cannot help seeing that it is a wise and good commandment, which instructs us to behave, or order ourselves, lowly and reverently to certain of our neighbours.

We have read so much about our spiritual pastor, and know so well how much better he must be able to advise and instruct us than any one else, from whom we can get useful learning and religious knowledge, that we are sure he must be among our **BETTERS**.

Our spiritual pastor takes thought and care for our *souls*: our masters for whom we work, and who pay us wages, are the means of providing, day after day, for our *bodies*.

So that the two persons we ought to honour and respect more than all others, are the farmer we work for, and the clergyman who, by the laws of God and man, is our pastor.

Our pastor does not want any flattery or fine speeches, or worship and ceremony, from *us* or from any persons: he does not depend on our good words or our smiles and likings or dislikes, for his support and welfare: but he is much pleased to see us touch our hats or caps to him, whenever we meet him, because it shows that we mind our duty, and that we have a proper regard for God's priests and Church,—and that we look at him as we would at a good friend, who, we are sure, would help us if we get into troubles.

When we pass our master in the road, or on any part of the farm, or if he call at our cottage,—we should be sure to take off our caps, and bow to him; if we be standing in the Churchyard, as men and boys often do on Sundays, before and after Church service,—particularly in the afternoon, we ought to touch our hats or caps to our master.

If we do not, we treat him very rudely. He will not tell us so,—because he supposes we have not been taught to do better;—but we may be quite sure that our master will always think better of us, if he see that we always behave in this respectful manner.

Our master's money is the means of our support. He is not obliged to take us on; and he can turn us off on any day he chooses. Therefore we are very great fools, indeed, if we think that he ought to thank *us* for taking his money, instead of our thanking *him* for letting us work for it.

And, now, after being taught by all this, that our spiritual pastor and master are, beyond all doubt, at the head of those persons who are our betters, we shall learn something more to the same purpose.

When we meet any of the gentlemen or ladies of our parish, whether they be young or old, we should always show them some mark of respect. Boys should take off or touch their hats or caps to them; and girls should courtesy, or stop and gently bend down, as they walk by them.

They bear the expence and cost of all those taxes and rates

which help to feed and support our poorest neighbours. Their money pays the men who work on the roads,—their money helps to pay for our school learning : their money pays for all that is wanted to keep the church in repair, and to warm the church with stoves ; and many things besides. We, children, pay nothing.

In the winter season, when there are long and very hard frosts, and the snow lies a long time on the ground, the ladies and gentlemen subscribe money, and buy coals and give them away to the poorest people.

These ladies and gentlemen of the parish are able, if they choose, to do us very great services. Very often it is in their power to help us, or our parents, both in health and in sickness.

But it so often happens that we pay them no sort of respect, that we lose these useful and valuable friends. If we took more pains to behave towards them in the way we ought, we should many of us find ourselves much better off than we are.

One gentleman would say to another, “ I like that boy ; he is a civil, well behaved, respectful lad. Whenever he meets me in the road or street, or in the Churchyard, he touches his hat to me ; and so does his sister when she meets my wife.”

When boys and girls behave in this pleasing manner, they are certain sure to make friends, who will be useful to them when they grow older. And they serve the interests of their parents too.

And another farmer would say to his friend, “ I never saw such a rough uncivil chap as that boy is who passed us just now. He took no more notice of us than if we had been two brick-bats lying in the path.” Then that boy is sure to suffer for his want of civility, as he grows older, for all such doings are remembered AGAINST him.

Nothing can be more foolish than this kind of conduct. Civility and respectfulness cost nothing ; but they buy a vast deal : they buy favour and good opinion and future friends.

In some villages the clergyman and the ladies and gentlemen of the parish take such great pains to teach all the cottagers' children these good manners, that, go when and where you will, they one and all bow or make courtesies. Wherever the children,—young men and maids do this, it is sure that there has been some very kind and good teaching in that parish.

We ought to show these marks of respect to all ladies and

gentlemen we may happen to meet, whether we know them or not.

When nobody has taken any pains to teach the young children to show these good manners, the consequence is this—that the young lads and girls, stand and stare their betters full in the face, and behave more like cows in a field than any thing else. Cows may stand, chewing the cud and gazing at any one that passes;—not having REASON or UNDERSTANDING. But a Christian ought to act in a very different way.

It is a very common custom for the mates and young lads in a village, to meet one another about half an hour or twenty minutes before Church service begins, and to stand or sit, some by the Churchyard gate and others in the doorway or porch. This is mostly in the afternoon.

They sit, four or five, perhaps, on one side and as many on the other, inside the porch or doorway. Some sit on the wall, some on the gate, and others stand talking with them.

In about a quarter of an hour's time, the parishioners begin to come to Church; generally the oldest and poorest come first:—then the farm-labourers,—then the shopkeepers, and every now and then, one of the chief farmers or some of their family.

Then the churchwardens, or the guardian of the parish;—and such gentlefolks as may happen to belong to the village or to be only visitors, or relations of families that have houses in the parish. We may see that all the congregation do not enter at the same time.

Whenever any of these ladies and gentlemen go through the gate or enter the Church doorway, these young men ought to rise from their seat and touch their hats. It is their duty, it is their bounden obligation to show respect to their betters.

But this is very seldom done. So far from behaving in this pleasing and respectful manner, they take no notice in the least of their superiors: and very often keep up a sort of laugh among themselves, as if, they themselves, were very fine independent fellows, and not indebted to any one for their means of living.

All this shows a very bad state of things in a parish. It shows that they are ignorant of their own circumstances and ignorant of the only way to get on in this world. It shows that their hearts are hard and their understanding dark.

Many a boy who sits or stands in those places can read very well ; and though he got all his learning in the Sunday School, and has been taught week after week, perhaps for more than two or three years by the clergyman, without paying a farthing for such good teaching, he will see that same clergyman enter the Churchyard or Church, and take no more notice of him or pay him more respect, than if he were a dog or a hog passing by, although, very possibly, the clergyman may have given that lad's parents a great deal of money in their time of need.

We cannot say that this is ordering oneself lowly or reverently to one's betters.

We cannot say that this is either creditable to their understandings, or to their hearts.

These young men are their own worst enemies. They disgust the gentry and clergy, while they are mere youths ; and the consequence is, that when they grow up to be men, they find themselves passed over, and only remembered as being the fellows who used to behave so rudely some years before.

If *all* the people were to behave in this uncivil and cold hearted way to one another, the whole world would be like one great hog pound, where every pig only cared for himself and for what he could get.

" Evil communications corrupt good manners."—These words were spoken first by a heathen man who never heard of the Gospel of Christ—but they are so true that St. Paul thought them worthy to be mentioned by himself in his letter of advice to the Corinthians.

How differently would our Lord tell them to behave : " Be ye followers of ME : learn of ME, for *I* am meek and lowly."

Uncivil behaviour and the love of Christ can never be found in the same person. A man may pretend to have vast love for the Lord and may think that very few people beside himself and those who think as he does, will ever go to heaven ; but if he use foul and abusive language,—full of coarse, low, vulgar and envious speech, he is only an impostor and a canting professor of religion.

Civil and pleasing manners come from a good heart ; and it is almost impossible to believe that so many young lads, as may be seen standing about in Churchyards and Church doors, have all of them bad hearts. We may charitably hope that

they do not *mean* to give offence; they have not been taught better.

We who are now being taught what our duty is to our betters, shall be unpardonable, if, when we have done with schooling, and begin to look out for places or to live with our fathers, we forget what we are now being told.

It is good advice which will serve us faithfully till we are grown into old men. Civil behaviour will be sure to make many friends, and many a respectful bow or touch of the hat has proved at last worth a hundred pounds to a poor lad.

How so?

In this way: a gentleman, perhaps, who is in want of hands to get work done on his farm or in his garden, asks one of his neighbours if he knows of any useful, strong, industrious lad of about seventeen, whom he could hire for a few weeks or months, or perhaps a year, and give him fourteen or fifteen shillings a week;—in money; not in shop tickets, but in good fair cash.

Then his friend or neighbour might say, “ Oh yes! there’s Bill B. or Tom C. or Harry D. or Jem E. any one of those four youths could do the work.”

Then the gentleman says, “ Oh! now I remember all those four lads very well. Many a time have I seen them at farm-work and about the Church door also. Harry D. is the man for *my* money. He used to be the only one out of seven or eight mates and other lads, who ever thought it his duty to touch his hat to me, if I met him in the fields or road, or street, or Churchyard or doorway. I will engage *him*.”

So Harry is taken on for the work, at good wages; and the gentleman is so well satisfied with him, that he says, “ Harry, my man, I see you are a civil well behaved fellow, and I remember you were so, some years ago. One of my cottages is empty,—I will give you that cottage, rent free, instead of your paying £5 a year for it as the last tenant did; and you shall have twelve shillings a week, and when you can do work enough to earn more you shall have more, up to eighteen shillings; and you can let your sister or old mother keep house for you till you marry.”

Now Harry’s place is worth a hundred pounds; and we see it would all be from his having been a civil lad and from having ORDERED HIMSELF LOWLY AND REVERENTLY TO ALL HIS BETTERS.

WE have now been taught how to make friends of our neighbours, and how to keep them, and to add to the number of good and kind friends : and we have learned also how to make the Lord God our friend.

If we turn to the pages of our Catechism, we shall find that the way to live respectably in our parish and to get on well, and to find ourselves happier every year we live, is this :—To follow the good rules which we learn by heart in that Catechism :—TO BE TRUE AND JUST, fair and honest in all our dealings.

To live a SOBER life, not spending wages in beer-shops and it fairs, or in pitch and toss and other gambling : to avoid drunkenness as we would avoid being burnt with fire or drowned in a well.

To learn and LABOUR truly,—which is, to stick to work when once we have got it and not shirk it and try to get an hour of idleness, thinking our master will never find it out.

The reason why some men and boys never get steady work as this :—that gentlemen who have work to be done on their land, will not employ them, because they know they are not to be trusted.

Sometimes one gentleman says to his neighbour, “ I see Bill does not get any work ; he has not had a stroke of work these three weeks. “ No,” says the other gentleman, “ because when we used to set him on, he would never stick steadily to his job ; and we found that other labourers did as much in *six* hours as *he* would in eight.”

Now a boy or man who has got this character, does not LABOUR TRULY to GET HIS OWN LIVING : he behaves in a selfish and unhandsome way. For if it be a boy or girl, what is the consequence ? He or she is thrown on the father and mother’s hands, and instead of GETTING THEIR OWN LIVING, they become a burthen to others, and do nothing for themselves.

The Catechism also tells us to keep our hands from PICKING and STEALING. This also has spoilt many a man and boy’s fortune.

There are some persons who will never keep their fingers off other people’s property. A man often says to himself, “ What harm can there be in my picking up and carrying away such a trifle as this here article ! Master will never miss it.” And so, one day he walks home with a bill-hook ; another day he

walks home with a foot or two of iron chain ; another time he draws a root or two of potatoes, and says, “ Master can never miss these few potatoes out of so many sacks as he will dig up this year,”—and so he tries to persuade himself that he has done nothing wrong.

Another man goes into a turnip field and pulls up half a dozen turnips, and thinks he has a right to six, out of, perhaps, sixty thousand,—and at last he is found out, and smartly punished, and so his character is lost; for though a man who might draw an armful of turnips out of a field, might not be such a thief as to go in the night and break open a barn, still, he has lost a character of honesty : the farmers dare not trust him.

PICKING and STEALING generally bring the picker and stealer to a jail, and sometimes to a foreign land, and a heavy chain about the legs. The man who will go into a plantation and cut down wood for firing, or who would pull a pale or two from a railing, would do much worse things if he met with a good opportunity : he would help to steal a sheep or to smuggle away a quarter of oats ; because it is plain that he covets and desires other men’s goods, and is not downright honest.

It has been said that “ Opportunity makes the thief.” This means, if a man or boy be not honest and God-fearing, and well-disposed to do his duty towards God and towards his neighbour, he will not mind picking and stealing, if, what he calls, a *lucky* opportunity turn up.

STEALING and CHEATING always are followed by another crime which our Catechism warns us against, when it teaches our duty towards our neighbour : and that crime is LYING.

When Ananias consented to sell some part of his land, as many other owners of land did, in the days of St. Peter,—that the money which was paid for it might be shared by all the poor Christians who were determined to live by the law of the Gospel of Christ, and not worship idols and live in sin, he did not follow the good example set him by Barnabas.

Barnabas (who was also called Joses) having land, sold it, and brought the money and laid it at the Apostle’s feet.

Ananias sold some land, and pretended to give all the money to the Apostles for the common good of all, just as Barnabas did. But he was a cheat and a liar ; for he only brought to Barnabas a part of the money he had got for the land, and kept the rest for himself.

His wife's name was Sapphira : she knew all about it, and had agreed to trick Peter and the Apostles out of part of the money.

This is just the same as if I were in this case :—Suppose I have an acre of potatoes ; I am told it is worth several pounds. I owe my tailor twelve pounds. The tailor says, “ I will not be hard upon you ; if you will give me all that your potatoes sell for this autumn, I will take the chance, and receive the money you get for the acre, as a set off against my bill of twelve pounds.”

Then if those potatoes sold for *ten* pounds, and you go to your tailor and say, “ Here are *eight* pounds for you ; my potatoes only fetched eight, so I have brought you eight ;” you cheat your tailor out of two pounds.

This is the way in which Ananias and his wife Sapphira tried to cheat St. Peter : but God gave Peter power to find out the cheat and to punish it : Peter spoke the word, and Ananias died on the spot where he had just told the lie.

And Sapphira came in and told the same lie, and she also was struck dead at Peter's feet.

In this way men and women tell lies, trying to conceal that they have been cheating and stealing. Every body, young and old, knows what lying is. This world would be a much happier place to live in if people loved truth more, and had greater regard for the value of their character as truth tellers.

Many people pass in the opinions of others for liars, though they have not been accused of speaking falsely. What lies are often told as excuses for not being at church !

How many lies are told on the most trifling matters ! Many people set a lie a-going to see how it will spread, and how much confusion it will make. It is a shocking bad offence. It is a sort of tongue murder.

Some people's whole life is one great LIE. They deal falsely, and think and speak so.

A man will, sometimes, *act* a lie, though, perhaps, his lips do not speak. But the dishonesty is all the same.

Besides, our Catechism tells us to HURT NOBODY BY WORD OR DEED—and this teaches us to do by others as we should like to be served ourselves, and not to let loose our tongues against people, of whom, perhaps, we may be jealous, whose success we may happen to grudge, and view with an evil eye,

and whose respectability, perhaps, may put us to shame, if we do things which we ought to blush at.

We may now understand how carefully we ought to keep in memory the plain truth of God's commandments: "LYING LIPS are an abomination to the Lord," as the Bible says. It says again in Leviticus, "Thou shalt not ROB thy neighbour." And again, "Whosoever slandereth his neighbour, him will I cut off."

St. James says, "GRUDGE not one against another,"—"Where envy and strife are, there is confusion and every evil work."

The Lord Christ says "Take heed, beware of COVETOUSNESS," which means, that men should not be close-fisted, and unwilling to put their hands into their pockets to give either a sixpence in charity or a few shillings in fair wages. It often happens, that the more a man has in land and money, the meaner he grows: but there are thousands of kind hearted men who are always liberal and devising liberal things, and God has promised in the scriptures that when all else fail they shall stand.

Covetousness, also, means looking discontentedly at what other people have got, till we long to have it all for ourselves. This makes people miserable.

So that, if we were now to open our prayer books and look at the Catechism, and read through that part of it which asks us what we learn by the ten commandments, and which says that we learn *two* things, our duty towards God and our duty towards our neighbour, we should see that these same two things contain all we have to attend to and to perform, from the days of our infancy up to the hour of our death.

We will therefore finish this lesson by reading King Solomon's words* LET US HEAR THE CONCLUSION OF THE WHOLE MATTER: fear God and keep His commandments; for this is the WHOLE DUTY OF MAN.

* Ecclesiastes, ch. xii. v. 13.

SIXTH MORNING LESSON.

WE will now see if we can be made to understand the meaning of these words :—Advent, Nativity or Christmas, Innocents' Day, Circumcision of Christ, Epiphany or Manifestation of Christ to the Gentiles, Septuagesima, Sexagesima Sunday, Quinquagesima, Ash Wednesday or Lent.

And what the meaning is of Palm Sunday, Passion Week, Good Friday, Easter Eve and Easter Day, Ascension Day, Whit Sunday, and Trinity Sunday.

First of all, ADVENT means the COMING. It is a word from foreign parts, the old Roman word ADVENTUS means the COMING. So if I say, the little yellow crocus flower and the violets are signs of the advent of spring ; I mean to say, spring will shortly be here.

In the year 1842, (last year,) ADVENT began on the 27th of November. That day month was Christmas day. And we begin about a month before Christmas to read such parts of the Bible as are fit to prepare our minds for the great day which keeps up the memory of the Birth of Christ.

There are fifty-two Sundays in a year ; and the first of these fifty-two is Advent Sunday. This is called the beginning of the Christian year.

NATIVITY is from the old Roman word which means birth.

CHRISTMAS is a word made from CHRIST and the old Saxon word MASS, which means a day that comes once in the year, when we keep up the remembrance of something very particular or very holy. So that Christmas means the holy-day on which we keep up the recollection of Christ being born into this world.

INNOCENTS' DAY is to keep up the memory of those poor little unoffending children, who were killed in Bethlehem by that wicked murderer, king Herod.

It happened when our Lord was a very little babe, and, therefore, the Church service for this day is performed three days after that day, on which we keep up the memory of Christ's being born.

CIRCUMCISION was a rite, or religious custom, among the Jews ; which they practised by cutting the male infant child's skin, in a way so as to make a mark for life. The mark was not seen when the child was dressed. It was done on purpose

to prove that the child was a Jew, and that he was of the family of Abraham.

It was done that the Jews might be different from all other people, and that their bodies should bear a mark which should remind them of their being bound to keep God's laws and follow the example of that good man Abraham, who was the first Jew ever marked in this way.

God ordered Abraham to cut himself in this way, and told him to make it a rule, that all the sons of Jews should be marked in the same manner, on the eighth day after their birth.

St. Paul tells us he was circumcised on the eighth day after his birth. Christ being born in our nature of the Virgin Mary was marked on the eighth day after his birth. So that Christmas day week is the Circumcision Day, or 1st of January.

"Circumcision" is a word from the old Roman word, which means cutting round or about.

Christians are never circumcised. When Christ came into the world, all differences between one nation and another were done away; all men were to be treated alike by God's mercy, Jews or Gentiles; and the mark that Christians receive is that of the Cross on their forehead, with the water of Baptism; when they are made the adopted children of God, in the name of the Father, Son, and Holy Spirit.

EPIPHANY is a word from the Greek language, meaning just the same that MANIFESTATION does: "Manifestation" is a word from the old Roman language, which means SHOWING, or making one's appearance,—making oneself seen and known. Just as we should say, "If the prisoner be innocent, let him *manifest* his innocence." If he be innocent of the crime, let him show to the judge and jury and all the people in court, at his trial, that he is not guilty.

The "wise men" saw a bright star, which they had never seen before, (perhaps the very Star foretold by the prophet Balaam,) and they followed the star, from their own country to the West country, till it stood still in the sky, near Jerusalem. These men were Gentiles, from Arabia or Chaldæa.

By this star they found Christ; this star showed that Christ was in the neighbourhood, for they felt sure that it was no common 'light'—it was a star of which the like had never been seen before; and from all they had ever been told or had read, as to a great and mighty King to be born, in that

part of the world, they felt sure that something of this kind had happened, otherwise God would not have sent such a guiding light.

So, when they found that the star had stood still in the sky, and they perceived that it was in the country of the Jews, and over their city, they felt sure that if it was a new king come upon the earth, it must be a king of the Jews, and they, at once, began to ask in the streets of Jerusalem, where this king was born.

Herod soon heard of all this talk about another king, and he sent for these men of Arabia or Chaldæa, and told them that the chief priests had informed him that the governor who was to rule God's people, would some day come out of Bethlehem.

This made the wise men go to Bethlehem, and they now felt sure that they were rightly informed, for the same bright star began to move again, and, at last, stood still in the air, just over the house where the young child was.

And in this way Christ's birth was MANIFESTED, or as the Greeks would have said EPEPHANTHEE, was made clearly known to other people besides Jews, that is, to Gentiles.

SEPTUAGESIMA Sunday. "Septuagesima," is the old Roman word meaning the seventieth.

From Sunday, the 23d of January, last year, to Sunday, April 3rd, which was the first Sunday after Easterday, there was a space of seventy days: so the first day of those seventy days is called Septuagesima Sunday, or seventieth day Sabbath, before Easter.

SEXAGESIMA means sixtieth.

QUINQUAGESIMA, means fiftieth, and these two words are explained in the same way; for the 30th of January was Sexagesima, and the 6th of February was the Quinquagesima, or fiftieth day from the first Sunday after Easter.

ASH WEDNESDAY, is the first of those forty days which the Church of Christ teaches us to call Lent; If we count forty days from Ash Wednesday, leaving out the Sundays, we shall find that the fortieth day is Easter Sunday. Sundays are never fast days, because Christ rose from the dead on Sunday, and it is a day for holy joy, not for mourning.

Many hundred years ago, it was the custom among people who had been living in a very wicked and miserable state,—continually breaking the laws of God and man,—to go to the clergymen and beg them to let them make their peace with God.

They humbled themselves before God and man: for six weeks they left off wearing their usual clothes; and, instead of them, they wore coarse heavy garments made of the stuff out of which sacks are made.

And they threw dust all over their heads, and ashes also:—to show that they confessed their wretchedness and sins,—and to keep in mind that one day they must die, and be changed into dust and ASHES.

And they did these things for many days; some of them lived in this way for six weeks, or forty days; not eating more than was just enough to keep them alive, that they might imitate our Lord who fasted forty days and forty nights.

At last they were received again into the number of the congregation, and received the sacrament of the Lord's Supper on Easter day.

So the first day of the forty days has ever since those times been called **ASH WEDNESDAY**, because of the ashes thrown on the repenting people's heads.

And the forty days beginning with Ash Wednesday and ending with the first Sunday in Passion Week, called Palm Sunday, are known by the name of **LENT**.

LENT is an old Saxon word meaning 'Spring:' Easter day is in Spring, and as the forty days of preparation for the day on which we keep up the memory of the crucifixion, bring us into the season of Spring, the said preparation is called **LENT**, or the Spring Fast.

Many people who feel deeply the sinfulness of all vice and the wretchedness of our mortal nature, which is always apt to sin, (see page 15,) think it their duty to punish the sinning body and to deny their appetite any indulgence, all through **LENT**. This is what is meant by a **FAST**.

"Fast" means "Not eating or drinking anything." All night we lie sleeping—we do not eat or drink as in the daytime; we go on, often, for twelve hours without eating or drinking. If we go to bed at eight, and breakfast at eight, we have certainly *fasted* twelve hours.

So the first meal we eat after a night's rest, is called **BREAKFAST**.

PASSION WEEK begins on the Sunday before **Easter Sunday**. "Passion" is a word made from the old Roman word "*Passio*," which means suffering.

Before we go on further, I should be glad to know how it is that so many words we meet with in our Prayer-book are taken from Roman words.

It is because some hundreds of years ago all the Church service was read in the Roman language, called Latin : and many words have been kept in use ever since, which are more truly Roman than English. But the clergyman always explains them : If we will only pay attention to his explanations, we shall never be at a loss about their meaning.

Now the lessons to be read in Church, and the collects, epistles, and gospels, for each day, beginning on the Sunday before Easter Sunday, and ending on Saturday night, (which is called Easter eve,) all make mention of the dreadful sufferings which Jesus Christ had to go through, till He was murdered on the Cross.

So that Passion Week means the Sufferings Week. In foreign parts the Christians call it the Holy Week.

The first day of the Passion or Sufferings Week, is **Palm Sunday**. In this year, 1843, it happens to be on the ninth of April.

It is called **PALM SUNDAY** because, five days before Jesus Christ was killed, He came into Jerusalem riding on an ass, and attended by a large crowd of people, who cut down branches of trees, mostly **PALM** trees, and strewed them in the way,—as we see people setting up laurel-boughs when our Queen is travelling along our roads.

Perhaps our custom of hanging up holly-tree boughs and branches in the Churches at Christmas, was first begun in imitation of what the people of Jerusalem did when Christ rode into that city.

Jesus Christ left Jerusalem the same evening and slept at Bethany,—and so did the twelve disciples.

The next day, the second of Passion Week, He came in again with them to Jerusalem,—and turned out of the Church all the people He found behaving so shamefully in it.

The enemies of Christ were now busily employed every day, contriving a plan to kill Him : Judas Iscariot promised to get hold of Him, if they would give him three pounds, ten shillings,

and eightpence ; which made up about thirty shekels of Jews' money. On the Wednesday He staid in Bethany.

On the Thursday evening He ate supper with the twelve disciples, and taught them how to keep up the memory of His death, by the bread and wine of the sacrament.

That same night He was betrayed by Judas to His enemies.

On the next day, Friday, He was crucified, " for us men and for our salvation." That day has ever since been called **GOOD FRIDAY**, because of the eternal good done to all men on that day, by the sacrifice of the death of Christ.

All Saturday He lay in the grave. This Saturday is called **EASTER EVE**, or the day and evening before Easter.

In this way we are taught what happened in that week which we now keep in remembrance, under the name of **PASSION** or **JESUS CHRIST'S SUFFERINGS WEEK** ; in other words, that memorable week, in the Friday of which He suffered all those cruel tortures of body and mind, which we read of in the 27th chapter of St. Matthew's, the 15th of St. Mark's, the 23rd of St. Luke's, and the 19th of St. John's Gospel.

The day which comes next after the last day of **PASSION WEEK** is called **EASTER DAY**.

This word **EASTER** is taken from the old Saxon word **OSTER** or **OESTRE**, and means " to rise : " so Easter day means the **DAY OF RISING**, the day on which Christ rose from the dead.

Why do we find so many Saxon words used in our English books ?

Because many parts of our country were once inhabited by the people who came there from Saxony, a part of the land of Germany, in foreign parts.

ASCENSION THURSDAY is the fortieth day from Easter Sunday. Our Saviour staid on earth forty days after He rose from His grave, and then ascended, went up into heaven again : so this fortieth day after His Resurrection-Day is called holy, and that particular Thursday in the year is called **Holy Thursday**.

WHITSUNDAY ;—this might be also called **WHITESUNDAY**, because ten days after Ascension Thursday, it was a custom in the very old times, for large numbers of grown up persons who had not been baptized, to come to Church and stand there in *white* garments, and then go up to the font and be christened.

They wore *white* clothes : the women, perhaps, wore white gowns, and the men put on white cloaks : because white is a sign of cleanliness and of purity : and all who are baptized are washed clean and pure from the foul stain they are born with, as coming from the first man Adam.

So we are to remember that WHITSUNDAY is to put us in mind of the white clothing of persons who came to be baptized in the old times.

But it is also to put us in mind of that day on which the holy Spirit of God was given to the Apostles. We must look into our prayer books, and read the epistle for Whitsunday, and it will tell us how that Holy Spirit came down on them.

The reason why it was a custom to baptize such large numbers of people every Whit Sunday was this—that on the very same day that the Holy Spirit of God was sent with tongues of fire on each Apostle's head, as many as three thousand persons were baptized and made Christians ; as we read in the 2nd chapter of the Book of Acts, verse 41st.

Why is that book called the Book of Acts ?

It is a history telling us a great deal of what the Apostles did after Jesus Christ was gone back to heaven. It tells us the acts, the doings, of St. Peter, St. Barnabas, and St. John, and some other of the disciples ; besides the acts of that great Apostle, St. Paul.

St. Paul was chosen to be an Apostle about two years and a half after our Lord was ascended into heaven. His name was Saul, and then it was changed to Paul.

TRINITY SUNDAY. This Sunday always comes after Whit Sunday. The word TRINITY comes from the old Roman word TRINUS which means “ Three together : ” and therefore when we keep one Sunday in the year for ever sacred to the Name and Nature of God, we make this solemn and religious mention of Three persons and One God ;—for we worship God as our Maker, God as our Saviour, God as our Sanctifier and Comforter.

The difficulties and mysteries of religion, particularly the triune or three in one nature of the Lord God, are not to be trifled with and talked of as if it was a common question to answer.

The difficulties of religious mysteries are not *against* reason, but they are *above* it, and we must reach heaven before we can understand all the things that are heavenly.

Before we finish this lesson we may as well be taught the meaning of a few words which we often repeat in the morning and afternoon service, without understanding what we mean when saying them.

In the Creed (which means the Christian Man's [BELIEF,]) we say that Jesus Christ "suffered under Pontius Pilate." This is what is meant in the LITANY when we mention Christ's cross and passion. We mean to say that we believe that Jesus Christ did really and truly suffer all those cruelties and shameful insults which the soldiers of Pontius Pilate, the Roman magistrate, let them practice, till they at last crucified Him.

"He descended into Hell." This word "hell" is taken from the old Saxon language formerly spoken in our country. The Saxon word HELLE meant "a place which could not be seen, because of its being covered."

The place into which men's souls go when they leave this world, is covered and hid from our sight. The prophet JONAH used this word HELL, to express a place which covered him up and hid him, when he was praying to God in the belly of the great fish or whale, which swallowed him.

But Jonah did not speak English or Saxon.

No : but the same Hebrew word SCHEOL, which is translated into our language as the word hell, is used in Jonah's history, and also in many other texts, to mean a grave or any hidden place which covers up and hides a man.

So that the word HELL in the *Belief* does not mean the place where all the wicked people are, and where the devil and his angels are : it means that unseen state and place into which all departed souls go.

And this unseen place is divided into two parts. One part is where the souls of the good are received and kept till the day of judgment. The very moment a man dies, whose sins are pardoned by God for Jesus Christ's sake, because he has died in sincere repentance, that man's soul enters this unseen place, this HELL. The part it goes to stay in is called PARADISE;

where all forgiven and saved souls wait with joy, for the last judgment; for then they will be received into Heaven.

Jesus Christ's soul went into this part, as we read in the 23rd chapter of the gospel according to St. Luke, verse 43, and He promised the truly repentant thief, who was hanging near Him on another cross, that *he* should go into that place too.

The other part of this HELL, or unseen world for departed souls to live in, is that dismal prison described by St. Peter, and by Jude, as the place where God is all this while keeping the damned angels, "in chains of darkness to be reserved unto judgment,"—"in everlasting chains under darkness unto the judgment of the great day."

And to this wretched part of the place, called HELL, all the souls go, which quit the bodies of unforgiven sinners.

So we see that HELL does not always mean a place of punishment—but as part of hell is a place where wicked souls wait for punishment, in great misery and useless sorrow, we should never use the word idly and in common oaths as so many wicked men, women, boys, and girls do,—when they say "Go to hell, with you!" It is a shocking sinful thing to say.

And all that is meant in our Belief by the word HELL is merely that the Spirit, the soul of the Lord Jesus Christ passed out of His body on the Cross, and went into the unseen world of Spirits:—entering that part of it where sacred souls wait for admission into heaven.*

The pardoned thief's soul followed Christ's soul, a few hours afterwards and went into the same joyful place where Christ's soul was,—called Paradise.

Judas Iscariot's soul went to its "own place"—that part of hell which contains unforgiven souls. Otherwise Christ would not have said that it would have been better for that man if he had never been born.

It could be no misfortune to a man to go to *heaven*.

"THE third day He (Christ) rose again from the dead:"

* When we say of departed and forgiven souls, that they are gone to Heaven, we are to remember that they are, as yet, only in that happy place, Paradise, waiting the judgment, when they will enter heaven, and be for ever with the Lord.

This means, on that day of the week which we now call Sunday, Christ rose out of the grave dug in the stone or rock, and which belonged to Joseph, a rich Jew of Arimathæa.

“The quick and the dead” means, those persons who will be found living in the world when the last day is come,—and those persons who have died before that day.

“I believe in the Holy Ghost” means I believe that God Himself mercifully and lovingly helps us as a Good Spirit, in every attempt we make, to resist that wicked Spirit the devil and all other spiritual enemies.

Unto us God’s Son is given in Christ :—Unto us God’s Spirit is given, to dispose our minds to good ; to make us love truth and temperance, peace and purity ; to persuade us to think more of the next world than of this world ;—to tell us in our consciences when we are doing wrong, and to check us when we are going to do wrong : and to put us in remembrance of having done wrong.

God moves and persuades our hearts, as a Holy Spirit, in every thing which we do that is really good. Our own inclinations are towards evil rather than towards good, but we can get the better of such bad feelings, if we will but pray that the Holy Spirit may help us.

God will always be with those who sincerely love Him, and then He is the Good Spirit that helps our souls’ weaknesses.

If a man wishes for heavenly knowledge,—for spiritual wisdom—and for understanding of the truth ; if he wishes earnestly to understand the Bible, and to give his mind to it, let him ask of God. He will feel that God is with him, he will feel that there is a Spirit opening his dull mind and darkened eyes.

Such a person begins to live and think and act, having God for his comfort and God as his help towards holiness and heaven.

As the Bible tells us that God does this for men, we must confess that we believe in God as the Holy Spirit.

“ I BELIEVE in the Holy Catholic Church.”

Our Saviour having explained to His disciples the will and word of God, and having taught us how to live, how to pray, and how to die, went back to that heaven from which He came.

Christ's Apostles taught the truths of the Gospel, when He was gone from this world, and, very soon, thousands of congregations became Christians and worshipped the Lord of all.

Christ Jesus speaking through His priesthood (the ministers who have been ordained according to His laws, age after age, since the Apostles,) is always adding to the number of souls that will be saved through His own death and merits.

And in this way the Lord is still adding *daily* to His Church such as shall be saved; and this will go on till the day of judgment;—the Church of Christ will grow larger and larger.

The Church, of which our clergy are priests, is this Church of Christ,—and 'so is' every Church and all the numbers of congregations who worship God in the way appointed by Christ,—and settled and established by St. Paul who was intrusted with "the care of all the Churches."

No church has any right to be called the holy church of Christ, that refuses the ministry of priests, the solemnization of the sacraments of baptism and the Lord's Supper, and speaks evil of dignities, by despising the claims of that priesthood which has endured ever since Christ ordained apostles, and will last till the day of judgment; the bishops having succeeded the apostles, and being the only lawful overseers of the church of Christ on earth.

The church of Christ is a holy church, because Christ, who is all holy, is the head of it; and all it teaches and commands, and prays, and hopes for, here and hereafter, is holy.

The order of the ministering priesthood of Christ is holy, and, therefore, not to be profaned by being joined to any worldly craft or calling.*

It is called the Catholic church, because it is not like the church of the Jews, restricted to one peculiar tribe among men, or one particular nation, but contains and comprises *all* nations who confess belief in the Gospel, who worship the Trinity in Unity, and acknowledge all other such doctrines and

* Any man taking upon himself the name and duties of a minister of Christ, and at the same time following any worldly occupation, trade, or profession, such as bricklayer's work, pig jobbing, thatching, carpentering, shoemaking, boat building, butcher's business, or any other such employment, is an unauthorised intruder into the ministry of the church, and a rash usurper of the apostolical office and dignity.

necessary truths as are taught by the revelation of God's word in the pages of Holy Scripture.

Catholic means *general, universal, that which admits all people*, Gentiles as well as converted Jews. This word is from the Greek CATHOLIKOS.

“THE communion of saints.”

The word “saints” means “men of holiness,” men who profess and maintain a holy faith, which keeps their minds and hearts pure : men who by prayer and earnest seeking obtain the blessed help of the holy spirit of God, and who are in this manner enabled to lead a holy life.

Saints *on earth* are always fighting against sin and against the devil, and all his wicked spirits, and all those wicked men and women who are his slaves, and who are always trying to make their fellow creatures as bad as themselves.

Saints *in Heaven* are those holy ones who have fought this good fight and kept the faith and overcome the world, the flesh, and the devil, so that when saints on earth die they become saints in Heaven.

“Communion,” is a word formed from the Roman word “*communio* ;” and it means *fellowship, having a share with, enjoying the same good or evil*. If I say “something very fortunate has happened to me, I shall be a rich man all the rest of my days, and I will let my brothers and sisters share and share alike with me in all this good,” then I must be understood to say that they are admitted into a communion with my joy and my good things.

St. John writes word to all Christians telling them that he wishes them to have fellowship with himself and his brother apostles ; for that he and they felt that they were in fellowship with God the Father and with Jesus Christ.

While we, who live now, continue to live in the same belief with the first apostles of Christ, and try to live in the same holy practice also, we are, in fact, like brothers of one and the same Father, and share that Father's love with them.

And while we live in Christian faith and in Christian obedience, we are in Christ, and Christ is in us ; as branches belong to a tree.

And in this happy state the holy Spirit of God rests upon us also.

Holy men are watched and cared for by God's holy angels. Angels foretold to Zacharias, the birth of his son, John the Baptist ; (Luke, ch. 1, v. 11,) they foretold to the Virgin Mary, the birth of Christ, her son, according to the flesh—verse 26, 28.

Angels told the shepherds in Bethlehem, that Christ was born. Luke, ch. 2, v. 9.

An angel opened the doors of the prison where St. Peter was bound with chains, and set him free. Acts, ch. 12, v. 7.

An angel opened the doors of the prison in Jerusalem, where the high priest and Sadducees had shut up the apostles, and set them at liberty. Acts, ch. 5, v. 19.

“There is joy in the presence of the angels of God over one sinner that repenteth.”—Luke, 15, v. 10.

Holy men (that is, saints,) must of course be more kindly attached to other holy men, than to those who are unholy, and live without God in this world. Holy men on earth cannot help feeling that when this life shall be ended, they will join the holy ones in Heaven, the blessed company of God's saints.

Holy men deserve our love, and honour, and veneration, and respect, while they are here on earth : It is impossible to think of them when they are gone, without feeling sure of their happiness with God, and if we ourselves live as they did here, we cannot help feeling as if we were brethren parted only for a time, to meet again in Heaven, never again to be separated.

And if we feel this towards the saints in heaven, we may truly say that death has not destroyed our love and esteem, or broken up the kind fellowship we enjoyed with them as dear children of Christ, and brothers that felt and enjoyed all that we did, in common, as equally faithful worshippers of God ; and so we have communion with them, till time is swallowed up in eternity.

SIXTH AFTERNOON LESSON.

WE have read in the Eleven Lessons that are printed in this book, up to this page, about a number of things which we never were instructed in before. Those lessons have explained

to us many matters which we should do well to keep in mind as long as we live.

These lessons have been written for our learning,—such learning as is really worth getting, for it is wisdom and knowledge together.

Worldly knowledge tells us what has been done and what may be done. It also tells us what is to be done and what is not to be done.

Religious wisdom tells us HOW to do things *well*,—how to do our duty faithfully and in such a manner as to please God, and serve ourselves.

Religious wisdom teaches us what the will of God is : the man who gives up his mind and heart to the practice of all that God wills and commands may be said to be among the wisest men in the world.

The beginning of all knowledge is the fear of the Lord ; as Solomon says in the 1st chapter of Proverbs,—“ The fear of the Lord is the beginning of knowledge.” The man who does not fear the Lord has nothing that deserves the name of wisdom in him.

For this reason we have been told so much about our duty towards GOD. It matters little, what we know or do not know, if we do not know our first and most particular DUTY ; that is, no learning can do us the least good that does not tell us to keep GOD in our *thoughts*, and to obey Him and please Him in our *actions*.

We have been taught that if we were left to ourselves and were never instructed and taught to think upon God, and on the rewards of the good and the punishments of the wicked, we should grow up like savage animals, or, perhaps, like devils.

To teach us our duty towards God and to each other, the Lord God has caused His holy will and commandment to be written : He has been pleased to send us the means of learning what those writings mean. The written word of God is called the Holy Scriptures.

Those Holy Scriptures are put before us in two ways. There is the Bible, a printed book, which those persons who can read, may study by themselves.

And there are the duly ordained ministers of Christ, who have in every age for more than eighteen hundred years, acted as Apostles, to explain that Bible and to persuade us to do what it commands us to do.

These duly ordained ministers of Christ, who are the apostles of the days we are living in, are called clergy.

The Lord's will is that we should have the law of His commandments steadily fixed in our minds, like letters written upon our hearts : and that we should all, in this way, have INWARD RELIGION, or religion in our souls.

To make INWARD RELIGION enter into our souls and prepare us for a better world than this, God commanded the priests and apostles of His word, both before Christ's birth and after it, to take care that all men should be taught the duties and obligations of OUTWARD RELIGION.

We cannot learn anything, of any sort of knowledge or wisdom, except by the use of our eyes or of our ears, and whatever we can notice with our eyes and ears, must be something OUTWARD ; something we can come at, or at least, something that we can trace ; which means, we can find out where it comes from.

OUTWARD RELIGION is all that our eyes see, which has anything to do with God, with the worship, and honour, and glory, and praise of God.

Outward religion may thus be called public religion. " GOD'S way," says David, " is in the sanctuary."* The church, the House of God is outward : we see it, we may enter it.

The services of God's sanctuary, the worship offered up in the holy House of God,—the sacraments and sermons, are ways and means used in outward religion.

The public confession " to be said of all kneeling"—the Absolution declared by the ministering priest,—the many united voices of the congregation in repeating the Christian Belief, (or Creed,)—the reading of the Twelve Commandments,—and many more duties performed in the house of God, the parish Church, make up outward religion.

This outward or public religion was commanded to be preserved and practised for ever by God Himself,—as a means, which He would bless to all faithful worshippers,—to establish and keep in their heart, mind, and soul, INWARD RELIGION.

Inward religion is also called VITAL religion, because if we have not true religion, the love of God and the fear of His

* Psalm 77, v. 13.

anger,—*in* our hearts, INWARDLY, we have no spiritual life in us ; we are dead to all hope or possibility of reaching heaven.

VITAL is a word from the Roman word *Vita*, and means LIFE. So we must remember that though we live in sin while we neglect outward religion,—because it is the means ordered by God for making inward religion grow in us and continue to live and thrive in us, no outward religion will do our souls any good, till it has made religion grow *in* us, inwardly—that is, we must honour, and serve, and obey, and love God, so heartily, as to be able to feel that all we do, all we wish, all we like, and all we hope, is such as God will not be angry at, but contrariwise, approve and like.

We see now what INWARD RELIGION means, and what OUTWARD RELIGION is.

GOD's way, as the Bible tells us, is in the sanctuary ; which means in the House of God, the church.

The House of God, therefore, is that public temple, open to all, where religious knowledge is to be taught and where Christian man's faith is to be strengthened.

The confessions taught us by our prayer book, the prayers, the thanksgivings, the praises and psalms, said and sung to God's glory, the lessons read both from the Old and New Testament, the articles of our belief, are all means commanded by God, for persuading and convincing, for softening and purifying, for advising and beseeching, for converting and confirming our souls.

So, also, is the sermon ; for the sermon being preached to us by a priest and minister of Christ, ordained by one of those bishops, who are the successors of St. Paul, St. Peter, St. John, and Timothy and Titus, (apostles and bishops,) is a message from God.

St. Paul tells all clergymen that they are " Ambassadors for Christ,"*—This means, that they are messengers from the great King of kings, who beseeches congregations by them.

He says that the clergy pray and entreat the people, (instead of Christ's doing so,) to be reconciled to God.

It is from the clergyman, then, that we are to hear our duty explained ; and he is the person commanded by the will of God to tell us how to do it.

It is in the parish church that the clergyman is commanded

* 2 Corinthians, ch. 5, v. 20.

by the law of God to do this ; and all we have to attend to is this ; that as God in His mercy has given us the opportunity of worshipping Him with our fellow-sinners in our church, and as His holy law has supplied us with a minister for that church, we must make the best possible use of such blessings.

They are blessings which we do not buy : they are to be enjoyed by all, without money or cost. And they are blessings which, if we value them rightly, here in this world, will follow us to the throne and presence of God in the world to come. We will now, therefore, read about

THE HOUSE OF GOD, AND THE WORSHIP OF GOD.

It would be very silly in us to let many years pass, and yet gain no knowledge of the various places and things that are always before our eyes in the House of God.

The greater number of churches are built with three passages, up which the people walk to their seats. The middle path or passage is called the nave. It is also called the body of the church.

The right passage, and also the left, are called the aisles. (Pronounced " iles.")

That part which is beyond the last arch of the nave, and leads to the place where the communion table stands, is called the chancel.

Formerly this part used to be divided from the nave and aisles by wooden lattices, like trellis, which were called CANCELLI ; and so, at length, people misused the word cancell, and called it chancel.

That chamber which is, in some churches, at the end of one of the aisles, and where the clergyman comes from when he goes to the reading desk, is called the VESTRY ; because the vestments or robes worn by the clergyman are either kept there, or because he puts them on and off there.

The VESTRY ROOM is also used in some village churches, by the churchwardens and other gentlemen of the parish, for business meetings, to settle matters concerning the church or the parishioners.

When they go there for this purpose, one of the church bells is tolled for a minute, and the people know that there is a VESTRY MEETING.

There is a strong iron chest or box, in almost all churches, which is too heavy to be easily lifted or carried away, and so thick, that flames of fire would not soon scorch or hurt the books and papers inside it.

This iron chest contains the registers of births, deaths, and marriages, and baptisms.

The communion table (which is also sometimes called the altar), is that table, where, at certain times, the clergyman consecrates bread and wine for the communion, or sacrament of the Lord's Supper.

As that sacrament service is a continuation or second half of that service which contains the reading of the ten commandments, of the collect, epistle and gospel, and the apostle's creed, or belief, it is usual to give the name of the COMMUNION SERVICE, even to the beginning or first part of that service.

When the clergyman begins the service for the sacrament, he begins where he left off, before he left the rails to go to preach the sermon : that is to say, he begins reading those sentences from the Bible which comes next after the Creed.

The place where the clergyman reads the prayers and lessons, is called THE READING DESK : the place he preaches from is called THE PULPIT.

The place where infants are baptized by him is called THE BAPTISTRY ; and the vessel, whether of wood, marble, stone or other material, which contains the water for Baptism, is called the FONT.

The great doorway where people often sit just outside the Church is called the PORCH.

The CLERK whom we hear reading after the clergyman is instructed to do so, *not* that his reading should serve instead of the voices of all the people in the Church,—(as many persons ignorantly suppose,) but to lead them, and show when they ought to speak. Whenever he speaks, every man, woman and boy and girl who can read, should say the same words, and quite as loud.

The main use of a clerk in the Church service is to guide in this way all those persons who cannot read. All who can read, see their duty very plainly printed on the pages of the Prayer-book. But, unhappily, people are so cold-hearted in these times that they leave all the loud reading to the clergyman and clerk.

BEFORE we finish all the lessons of this book it may be as well for us to learn, once and for ever, what our Church service is ; that we may, both as children and, afterwards, as men, have a correct notion as to what we are called upon to do when we come to Church.

1stly.—Every man, woman, boy, and girl should offer up a silent prayer to God, to ask His heavenly favour. Most persons have been taught to use these words of King David, which are at the end of the 19th Psalm : “ Let the words of my mouth, and the meditation of my heart be acceptable in Thy sight, O Lord, my strength and my Redeemer.”

2ndly.—We are then to sit in silence, prepared by this short prayer, to begin the worship of God, in His holy Temple : “ The Lord is in His holy Temple ; let all the earth keep silence before Him.”* Then the clergyman enters the reading desk, clad in the white surplice ; he kneels down in silent prayer to the Almighty, asking His blessing on the worship of the Sabbath, and on the congregation, and on His own humble services in the Church.

3rdly.—Very often the congregation are called upon by the clergyman or by the clerk speaking by permission of the clergyman,—to sing a psalm or hymn to the praise and glory of God : which is then sung.

And, sometimes, where there is an organ,—instead of this psalm, a slow and solemn piece of music is played, like a psalm tune ; to remind all of us that we are in a holy place.

4thly.—Then the clergyman begins to read some of those texts from the Bible which we see at the first page of our Prayer-book.

Those texts of Holy Scripture are to comfort and encourage a wicked person in coming humbly to ask God’s forgiveness.

They give us language from God’s word, showing how repenting sinners speak when they are really sorry for their sin.

They tell us how kind and forgiving the Lord is.

They put us in mind that we have disobeyed God and that we must beg Him to forgive us.

They tell us to repent ; for Christ’s Gospel is preached to us all, and we must choose either the way to happiness with God, or to misery with God’s enemy the devil.

*Habakkuk, chap 2, v. 20.

These sentences which the clergyman reads to us when the worship is beginning, tell us that we are not to think or say we have no sin to repent of ; God will forgive us when we sincerely repent, and He will treat us kindly and lovingly, just as if we had not offended Him.

These are excellent words to hear when we are about to worship God.

5thly.—Then the clergyman reads to us a kind of speech, of good advice, telling us that the Bible commands us to confess our sins, and to do so in the only way which pleases God.

He tells us that we meet in Church to confess sin, to thank God for His goodness towards us,—to praise Him,—to hear the Old and New Testament read,—to ask in prayer all that God can give us, and to listen humbly and seriously to the preaching of the Gospel.

Then he begs and entreats us to join him, with our voices, in confessing all our sin and asking for God's forgiveness.

6thly.—Then we ought, every one of us, to kneel down,—bending forward from our seats, not turning our backs to the clergyman, but turning our thoughts to God.

We should remain kneeling. The clergyman then tells us that God absolves, (forgives the sins of,) all those who truly repent, and believe His Gospel. And, as this is the case, the clergyman begs us to ask God's blessing on our lives, by power being given to us to repent truly, and by His Holy Spirit being granted to us :—that we, after this life, may enjoy never-ending happiness with God.

7thly.—Then we are, every one of us, to say the prayer taught to the disciples by the Lord Christ Himself ;—this is the reason why it is called the Lord's Prayer.

We then are to ask God to open our lips that our mouths may praise Him,—and we entreat God to save us and help us.

8thly.—The clergyman, after having in this way given every body time and opportunity and words to confess sin, rises from his knees, saying, " Glory be to the Father, and to the Son, and to the Holy Ghost."

We rise at the same moment, and go on to say, " As it was in the beginning, is now and ever shall be, world without end."

He tells us to praise the Lord. We answer saying, " The Lord's name be praised."

9thly.—Then the clergyman begins the 95th Psalm of David ; he reads one verse and we another, to the end : glorifying and praising God again at the end of the Psalm.

10thly.—Then the clergyman turns to the Psalms of David, appointed for the day : he names the day of the month and the number of the Psalm,—unless it be some particular day which has certain Psalms out of the usual order :—and he and we read the Psalms as we did the 95th Psalm, and glorify God at the end of each Psalm.

11thly.—Then, the Psalms being read, we all sit down : It is very wrong to sit during the Psalms, (unless we are ill or very lame,) because the Psalms are praise to God, and it is an insult to God to sit while we are praising Him. And when we are seated, the clergyman reads a chapter out of the Old Testament.

12thly.—Then we all rise again and stand up and declare God's praise and honour, in that holy hymn of prayers, confessions, praises, and thanksgivings, which the Church people have been accustomed to sing or read, for more than thirteen hundred years. It begins with " We praise Thee, O Lord ! we acknowledge Thee to be the Lord." It is called the *TE DEUM* ; because it was formerly written in the old Roman language, and the words "*Te Deum laudamus*" mean " We praise Thee, God !"

13thly.—Then we all sit down, and the clergyman reads to us a lesson from the New Testament ; written either in the Gospel of St. Matthew, or of St. Mark, or of St. Luke, or of St. John : or in the Book of the Acts of the Apostles.

In the evening service the epistles supply the second lessons.

And this second lesson having been read, we all stand up again, and read in turn with the clergyman, the 100th Psalm of David ; glorifying God at the end of it, as before.

14thly.—And now we all ought to join our voices with the clergyman's in saying aloud, before God, angels, and men, our Belief :—to declare boldly, yet humbly and gratefully, what we believe in, as the disciples of Christ and faithful worshippers in His holy Apostolical Church : which means, the Church established and settled by His Apostles.

15thly.—The clergyman then says with a louder voice, " The Lord be with you," which means, " Now may God be in all your thoughts, and bless your prayers."

And the people, wishing that their minister may also be blessed in the same way, make answer, saying, "And with thy spirit;" which means, "May the Lord give you the Holy Spirit, and fill your mind with pure religious feelings, and bless you in your ministry among us this day.

16thly.—Then the clergyman having thus spoken to all his flock, and all of them having in these kind words answered him, he invites them to pray for God's mercy, which they do, immediately, in turns with him,—and now, the Lord's Prayer is offered again.

It is not strange that we should often use the words of a prayer which Jesus Christ Himself made, and left us as a pattern of prayers; nor is it foolish to offer up the same prayer more than once or twice in the same hour,—for we read in the Gospel that the Lord Christ did so: as it is written in the 44th verse of the 26th chapter of the Gospel by St. Matthew, saying, "He left them, and went away again and prayed the third time, saying the same words."

17thly.—Then the clergyman stands up, while the congregation are (or ought to be) kneeling all around him, in all parts of the Church; and he prays to God that He, in His mercy, will save the Queen, both in body and soul.

And the congregation, knowing that they are the Queen's subjects, directly afterwards ask the Lord that He will mercifully hear their prayers, both for the Queen who rules and the people who are ruled.

Then the clergyman prays to God that He will keep all His ministering priests, the clergy of the land, in the love and practice of all that is right and good.

And the congregation immediately ask of God, that He will make their days happy, by filling *their* minds, also, with good thoughts and feelings, that they may be gladdened by the enjoyment of all that peace which is the lot of the righteous, whether they be ministers or not.

Then the clergyman beseeches God that we may live in peace.

And the congregation say to God, directly afterwards, that there is no one that is always taking their part against their constant enemy the devil, except Himself the Lord Almighty.

And then, as there are several prayers about to be offered up, (especially the forty supplications and prayerful entreaties of the Litany,) the clergyman beseeches Almighty God, to

drive away from our minds all bad or foolish thoughts ; to fix our attention and affections on the prayers that are now about to be offered up to the Lord of grace and mercy ; and to clean and clear our hearts from all that is wicked, before we venture to ask for so many blessings.

The congregation, being taught by the word of God that they cannot keep their minds and hearts in this good state; without help from heaven, immediately pray to God that He will not leave them without the help of His holy Spirit.

It is very soothing and comfortable for us to know, that all these sentences of short but earnest prayer are taken, word for word, from the Bible ; particularly from the Book of Psalms.

We may understand what is meant by praying to God in God's words, by looking at these short sentences of supplication, which follow the Creed.

M. The Lord be with you. A. And with thy Spirit.*

From "The Lord be with you ; and they answered him, The Lord bless thee." Ruth, ch. 2, v. 4.

"The Lord be with you all." 2 Thessalonians, ch. 3, v. 16.

"The Lord Jesus Christ be with thy spirit." 2 Titus, ch. 4, v. 22.

"The grace of our Lord Jesus Christ be with your spirit." Galatians, ch. 6. v. 18.

Minister.—Lord have mercy upon us. A.—Christ have mercy upon us. M.—Lord have mercy upon us. (This last meaning, "Holy Spirit have mercy on us;" as the first meant "Lord our Creator and Father in Heaven, have mercy.") Taken from the 123rd psalm, v. 3 : "Have mercy upon us, O Lord.;" and from the 17th chapter of Luke, v. 13 : "They lifted up their voices and said, Jesus, Master, have mercy on us."

Minister.—O Lord shew Thy mercy upon us. Answer—And grant us Thy salvation. From the 85th psalm, verse 7 : "Shew us Thy mercy, O Lord, and grant us Thy salvation."

Minister.—O Lord save the Queen. A.—And mercifully hear us when we call upon Thee. Taken from the 2nd book of Kings, chap. 11, v. 12 : "And they clapped their hands and said, (in the Temple of God,) God save the King." And from the 20th Psalm, v. 9 : "Save Lord and hear us, O King of Heaven, when we call upon Thee."

* M. means Minister. A. means the Answer to be made by the congregation.

Minister.—Endue Thy ministers with righteousness. **A.**—And make Thy chosen people joyful. From the 132d Psalm, v. 9, 16 : “ Let thy priests be clothed with righteousness, and let Thy saints shout for joy.” And Chronicles, 2nd book, chap. 6, v. 41, “ Let Thy priests O Lord God, be clothed with salvation, and let Thy saints rejoice in goodness.”

Minister.—O Lord ! save Thy people. **A.**—And bless thine inheritance ; taken from the 31st chapter of Jeremiah, verse 7 : “ O Lord ! save Thy people.” And from the 28th Psalm, verse 9 : “ Save Thy people and bless Thine inheritance.”

Minister.—Give peace in our time O Lord ! **Answer.**—Because there is none other that fighteth for us, but only Thou, O God. Taken from “ Give us help from trouble.” Psalm 108, v. 12. “ Lord ! Thou wilt ordain peace for us.” Isaiah, ch. 26, v. 12.

“ Vain is the help of man.” Psalm, 60, v. 11.

“ With us is the Lord our God to help us, and to fight our battles.” 2nd Chronicles, ch. 32, v. 8.

Minister.—O God make clean our hearts within us. **A.**—And take not Thy holy spirit from us. Taken from the 51st Psalm, v. 10, 11 : “ Create in me a clean heart, O God, and renew a right spirit within me ; cast me not away from Thy presence, and take not Thy holy Spirit from me.”

One example may suffice as well as a thousand to explain what is meant by the Church Service being said to be composed of the Word of God.*

18thly.—The congregation being now kneeling (so many, at least, as behave as they ought to do, as sinners in the presence of God) the clergyman reads three collects ; the first for the day,—the second imploring peace, and protection from all our enemies, outward or inward,—and the third beseeching the Lord to keep us from all dangers of body or soul, especially from sin, which is the greatest danger we have to fear.

* One of the most excellent books ever published, for the purpose of showing that the book of Common Prayer is the voice of Scripture, is entitled *THE LITURGY COMPARED WITH THE BIBLE*, by the Rev. H. J. Bailey, of Drighlington, in Yorkshire. It is on the list of the books published by the Society for promoting Christian Knowledge, and is not too expensive for a poor man to buy ; with a little help from his clergyman.

19thly.—Then follows the Litany, which we read of in the 79th page of this book. And now the voice of the minister, himself a sinner, and the voices of his congregation, fellow sinners, ought to be heard from beginning to end, calling upon the God of mercy for that forgiveness which they need, and for those blessings and deliverances from evil which all men, the greatest as well as the poorest, are bound to ask and to thank God for, every day of their life.

All that makes a nation good and happy is asked for in this prayer.

We shall never enjoy true happiness unless we worship God as we ought, and therefore the Litany offers prayers to God that He will watch over the Churches in our country and in all parts of the world where the holy Church of Christ is established,—and direct the rulers of the Church by His holy Spirit,—keeping them free from error, and sure and stedfast in all truth and godliness.

When we say that this prayer asks for all that can make the people of our country good and happy, we mean this ; that if the Lord will give His grace and blessing to our Queen and cause her to do and desire whatever is best for the thousands and tens of thousands and thousands of thousands of subjects of whom she is Queen, then, in that case, the people whom she rules over may hope to do well and live in peace.

This Litany prays for the health and life of every member of the Queen's family. It is the will of God that we should always do so : St. Paul in his letter to Bishop Timothy says “ I exhort, therefore, (or desire) that first of all, supplications, prayers, intercessions and giving of thanks be made for all men : for kings and for all that are in authority (or eminent place)—for this is good and acceptable in the sight of God our Saviour.”

And for this reason this Prayer, called Litany, prays to God that He will fill the minds of our clergy, bishops, priests, and deacons, with true knowledge and understanding of the Bible ;—and that He will by His grace enable them to live good lives and show by their good example, the excellence and truth of that Gospel which they preach.

Many great and mighty and rich people,—men of noble rank and high names are apt to forget God ; this Litany prays to God, that He will make them wise and give them the true

riches. And it is very true, that by God's providence the rich people and the noblemen of our country, in general, are the most charitable, thoughtful, learned and conscientious men of wealth in the whole world. The charity of the nobility is vast in its extent. The hospitals and infirmaries are mainly supported by such money given in alms.

And the Litany implores God's blessing and protection on the paid and unpaid judges that we have to deal with in all law matters,—whether concerning money or land, or quarrels and crimes: we pray that God will lead them to judge all men fairly and to do their utmost in getting at the truth and honouring truth in all men and in all things.

And, above all, this Litany beseeches God that He will dispose our hearts and the hearts of all others, to listen to the preaching of the Gospel,—to believe in it, and to love its instructions and esteem very dearly the rules which Jesus Christ has given to us, as to how we ought always to live: and, because if we *know* what we ought to do, we shall be happy if we *do* it, at all times, the Litany begs God to grant us the help of His Holy Spirit, that we may show in all our actions that we are “DOERS” of His word, and “NOT HEARERS ONLY.”

We all know how much pride and vanity there is among men and women: how many persons hate and envy one another; how uncharitably men and women often act and feel towards neighbours. This Litany begs God to fill our hearts with Christian love, and to keep us free from such unkind feelings, and to dispose us to act like good neighbours to all.

Many wicked young men get young women into trouble and shame for all their lifetime; and many young women, losing all self-respect, and despising God's commandments, suffer men to tempt them into vice and lasting disgrace. The Litany beseeches God to put away such deadly soul-killing sin from among us.

Sometimes there are dreadful storms, when the wind blows down houses, churches, farm buildings, ricks, stacks, and thousands of trees: and lightning, also, kills men and cattle in a moment. The Litany implores God to keep us out of such awful dangers.

Sometimes people are visited with shocking diseases, cholera, scarlet fever, small pox, influenza, and other sad illnesses;

and thousands of men, women and children die. The Litany beseeches God to keep off all such sad afflictions from us.

In many countries of the world, the crops sometimes fail on every farm ; so that there is no wheat, nor flour, nor bread ; and no food for stock. This is called a famine. The Litany prays God to save us from such terrible misfortunes and distress.

In many parts of the world there is war ;—battles in which thousands of soldiers are killed. The Litany beseeches God that there may be no war among us in this country, and that peace may last every where, all over the world.

Sudden death is very terrible ; particularly when the *soul* is not prepared for judgment : this makes murder such a fearful crime,—because it sends persons to the judgment of God, unprepared ; all opportunity for change of life and repentance is denied to a man by the wretch who murders him. The Litany beseeches God to keep us from such a dreadful fate.

All that can make a parish healthy, wealthy, and happy, is asked for in the Litany.

Whatever can help to make a family live in dutiful and religious obedience, in peace and comfort, in sufficiency and contentment, is asked for in this prayer called the Litany.

If any of the poor man's family are very ill, or dying ; if any of the family be weak and poorly, unable to work or to do much to help themselves, this prayer begs of God to send *His* heavenly help.

If any of the young children or babies be sick, and if their mother be very weak and has been very bad ever since her lying-in,—this prayer beseeches God to help and strengthen and save both mother and child.

If the father of the family be dead and the widow be left with all the children to bring up, this thoughtful and charitable prayer, called the Litany, prays to God for His merciful care and entreats Him to be their guardian and protector.

For all persons that are in great trouble, whether brought on by God's providence or by their own folly or wickedness, this charitable prayer, the Litany, beseeches God's mercy and compassion. It prays for prisoners in jail and for captives* in foreign parts.

* Captives means prisoners ; generally said of soldiers or sailors, or other persons taken prisoners in battle or war.

Though our enemies may try to hurt us, though their tongues may all the time be speaking ill of us, though we may, in fact, be suffering and feel ourselves injured by their malice and spite and lying stories, still this Christian prayer begs God to be kind to them, and forgive them, and to soften their hearts.

In this way the Litany speaks in the spirit of Jesus Christ, as He was hanging on the cross, who said to God, "Father ! forgive them," meaning His enemies, and persecutors, and slanderers.

Whoever travels by land or by water is in the hands of God : land has its perils ; sea and rivers may destroy by storm or flood. Therefore we are bound to entreat God's mercy on those who are liable to such dangers.

Many a righteous man, many a dutiful servant of the Lord, is obliged to be travelling on the sea, going to distant foreign parts, like the missionaries,* and many of them are travelling by land ; we are taught by this prayer, (the Litany,) to ask for God's blessing and protecting care, that these men may not meet with any sad accidents on their journey.

We do not pray for persons who travel on Sundays, without being at all obliged to do so. In a case of life and death, dangerous illness, or any other such serious and alarming calamity, it is no sin to travel on Sunday—but nothing else can excuse Sabbath-day travelling.

And, because every humble-minded, true Christian knows that, without God's blessing on man's labours, this earth would not produce crops, though ever so well tilled, the Litany beseeches God to let the various soils bear well, and reward that toil and trouble, which, ever since Adam's offence, we are obliged to use in raising produce from land.

Lastly, all true Christians feel how often they offend God, without being sensible of it,—and the Litany begs God to forgive whatever we may happen to have done wrong, through the natural viciousness with which we came into the world,—through neglect and carelessness, or for want of knowing better.

We then beseech God to comfort us when we fall into grief and misery ; to hear our prayers which we offer to Him when we are unhappy and unfortunate :—and, because man is often

* This means clergymen and spiritual teachers, sent to preach the Gospel to the heathen in distant parts of the world.

our enemy, and the devil always so, we beseech God to take care of us and to defend us from the secret malice of our fellow creatures, who try to cheat and hurt us ; and from the malice and cunning of the devil.

And we finish this prayer by confessing that whatever evils do happen to us, are all sent as punishments for our sin : and, though we often deserve to be punished in this way, we pray to God that He will mercifully keep such evils from us.

20thly,—This is followed by a prayer of thanksgiving, in obedience to the direction of the Apostle St. Paul,—in which we bless the Lord Almighty for all the good He is constantly doing,—for His patience, forbearance, pity, and love towards us, and all people.

We beseech God to make our hearts grateful, and so to dispose our minds that we may, at all times and in all places, try to prove to Him that we are really thankful ; and, as this can only be done by *doing* well, as well as *thinking* and *wishing* well, we ask God to enable us to keep His commandments all the days of our life.

When the great council of our nation is met,—the noblemen, bishops, and gentlemen who make all our laws and manage the affairs of all the Queen's subjects, for all men's good, we offer up a prayer to God, beseeching Him that whatever is ordered to be done by these persons, who consult for their fellow subjects, may be for the honour of God as well as for our happiness.

This is called the Prayer for the High Court of Parliament : it is read generally from February to July : during which time, the great council of the nation, called Parliament, is usually sitting ; to talk over and settle the affairs of this country, for the general good of the people.

Council means a number of persons met together to make plans and settle business.

The Litany then offers up a prayer beseeching Jesus Christ to grant what the clergyman and congregation have been praying for,—just as He, the Lord, may be pleased to think fit : for as Jesus Christ said that He would always be present in our churches, though we should not be able to see Him, we are taught to make this last prayer to Him as our only Advocate and Mediator, our only Intercessor at the mercy-seat and throne of God.

We have learned what these words mean in page 67 of this book.

And the Litany ends with the last verse of the last chapter of St. Paul's second Epistle (or letter) to the Corinthians :—
 “ The grace of our Lord Jesus Christ, and the love of God, and the communion (fellowship) of the Holy Ghost be with you all ; Amen.”

If an angel had been sent from heaven to compose a “ form of sound words,”*—of “ sound speech that cannot be condemned”† for weak, ignorant, and sinful men to utter in prayer to their Creator, Redeemer, and Sanctifier, God over all, blessed for ever,—it is hardly possible to suppose that any more perfect work could have been produced than the Litany of our Church.

And it is not rash to say this,—because, every part of this unequalled prayer is taken from the pages of the Bible ; especially from the doctrines and lessons of that Saviour who spake as never man spake. So that, in fact, the Litany, like the rest of the prayers in our Prayer-book, is *not* the word of man, but the word of God.

SEVENTH MORNING LESSON.

21stly.—IN congregations where there are any persons who can sing, the practice of our Church is to sing a psalm or hymn, before the communion-table service begins ; the psalm being composed from the Psalter or Book of the Psalms of David ; and the hymn being composed from some texts or truths of the Bible. We have read about this in page 41 of this book.

While this psalm or hymn is being sung, or immediately afterwards, the clergyman walks within the rails of the communion-table, and, when the singing has ceased, he repeats the Lord's Prayer, and then beseeches God to drive away all evil thoughts from our hearts, that we may not insult Him by saying one thing and all the while thinking about another.

These two prayers, the Lord's Prayer and the one that follows it, are offered up here, because the clergyman is now about to read the Law of God, as given to us in the Ten Commandments, which declare to us His heavenly will.

* Timothy, ch. 1, v. 13.

† Titus, ch. 2, v. 8.

And as the Lord's Prayer prays that the Lord's will may always be done, always respected and obeyed, it is very proper to use this form of prayer again ; in which we say, " Thy will be done."

And it prays for forgiveness of trespasses and offences. Now as most offences and injuries are done by some person or persons breaking one or more of the ten commandments, it is very fit that we should again use the Lord's Prayer, which reminds us of such offences, when it says, " Forgive us our trespasses."

And we are often tempted to break one or more of these ten commandments ; and the Lord's Prayer entreats God not to leave us in the power of our temptations, nor of that malicious tempter, the devil. Thus we say, " Lead us not into temptation."

In this way our Prayer Book instructs us, (if we will but give up our thoughts and attention to it,) to prepare our minds for hearing the Law of the Lord.

Those persons who have read the Bible carefully, must remember that when this Law of the Ten Commandments was first spoken by God to the Jews, it was in the midst of thunder and lightning and the sounds of trumpets, and the shaking of the earth,—so dreadful is the presence of God in His heavenly power.

But we, who are admitted into more loving communion and fellowship with God, through Jesus Christ, are now permitted to hear and read the very same Commandments, in peace and quiet : such undeserved favour is shewn to Christians for their Saviour's sake.

Therefore we ought thankfully and reverently to listen to these Commandments, and with sincerity and earnestness, and with a humble and self-condemning spirit, repeat slowly, and as if we *meant* what we say, the words " Lord ! have mercy upon us, and incline our hearts to keep this law."

When the clergyman has read the Ten Commandments, he calls on the congregation to join with him in praying to God for the Queen ; for this reason, that as the Queen has promised and vowed to defend all the laws by which our country is governed, so she may always remember these Ten Commandments, out of which, and through the goodness of which, all just laws are made.

And the same prayer begs of God that He will dispose our hearts to obey the Queen's government,—since the laws by

which she governs us are made out of these Commandments and laws of God our Heavenly King.

22ndly.—This being ended, the clergyman repeats the collect for the day, and then stands up to read a portion of one of the Epistles, or some part of the Scripture equally proper for the service of the day.

And then he mentions with a loud voice what portion of the Gospel he is about to read. The congregation immediately exclaim “Glory be to Thee, O Lord!”

After this he repeats the Belief,—the form of Christian Belief which was written down in these words, by consent of three hundred bishops who met together for the purpose, by order of the Roman Emperor, Constantine, about fifteen hundred and eighteen years ago.

They arranged this form of the Christian Belief at a town in Bithynia, in Asia, called Nice. So it is called the Nicene Creed. “Creed” is from the old Roman word “Credo,” I believe.

23rdly.—Then another psalm or hymn is sung; the clergyman takes off his surplice and goes into the pulpit,—where, after praying for God’s blessing on the preaching of the Gospel, and for a teachable spirit and religiously attentive hearing on the part of the people who are present, he preaches

24thly.—The sermon: so called from the old Roman word “Sermo,” which means a speech or discourse delivered by one person to others, who hear in silence and do not speak in return.

The clergyman begins (as we read in pages 12 and 13 of this book) by naming a certain sentence (sometimes several sentences) from the Old or New Testament: having read it once or twice, as he may think it necessary or not to do so, he draws the congregation’s attention to the manner in which that sentence or text, as it is called, may be shown to be useful in teaching them some very useful lesson.

He takes care to explain and prove one part of the Bible truth by bringing forward another; he mentions examples for us to follow or to avoid, just accordingly as he may happen to speak of good or bad characters mentioned in Scripture. He explains difficult passages and expounds their hidden meaning.

He shows the danger of sin, the consequences of sin; the wretched life that man must live who pays no regard to

religion ; and he tells the congregation how to make their own lives happy and how to die in peace :—showing what David meant in saying, “ Keep innocency and take heed unto the thing that is right ; for *that* shall bring a man peace at the last.”

He speaks plainly the whole truth,—showing the wickedness and folly of trying to conceal one’s faults, and of making vain excuses. He reminds us that, say what we will to one another, GOD cannot be deceived.

He shows how different the ways and works of true religion are from the ways and works, the sayings and doings of the world. He proves that ever since this world was created, sin has brought down misery on sinners, and that God has never forsaken or forgotten the obedient and good.

He declares to us what is evil, and tells us how to avoid it. He tells us what is good and what makes happiness, and tells us how to do such good.

He tells us not to deceive and flatter ourselves by thinking we are all quite good enough : he declares that we are all sinners, and in need of daily and hourly mercy : and proves his words from the Bible : “ Who can tell how oft he offendeth.”

He proves that persons who neglect the House and worship of God are hastening on, every day, to their destruction and never ending misery. That every trifling excuse made for being away from Church worship is heard by God and will be punished by Him : “ Ye shall keep My Sabbaths and reverence My Sanctuary : I am the Lord.”

He tells us what happiness and blessings God promises to the obedient worshipper, both in this life and in the life to come. He tells us what wretchedness and bitter sufferings the anger of an offended God is preparing for disobedient individuals and families who neglect Him.

He delivers to his hearers the plain truth of the word and will of God, not minding whether it be painful to hear : preaching Christ and the atonement of the Cross and the merits of Christ as the sole grounds of acceptance and salvation, he delivers his message as a trustworthy Ambassador from the throne and kingdom of God. He does not “ prophesy smooth things,” he does not preach to please and flatter the congregation, for he knows that he is quite independent of them, and that it is not in their power, nor in the power of the Queen, nor of all the highest authorities and rulers of the kingdom to

remove him from his pastoral office and pulpit, while he leads a good life and preaches the truth in faithfulness.

And the sermon being ended, the clergyman gives glory to God, declaring that to Him alone all honour and praise are due,—and he does this sometimes in one form, sometimes in another, but always uses the language of some of those first preachers of the Gospel, the Apostles.

For example, this is a very usual ending to the clergyman's sermon: "Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen." St. Jude's Epistle, v. 24, 25.

And thus the **WORSHIP** of the morning ends.

WE have now learned what the Service of the parish Church is:—and, certainly, not one of us had the slightest idea of there being so much in it.

I never could have thought of all that we have now been reading about, nor even one half of it, being said and done in the service time.

We are only engaged for an hour and a half in the service, sermon and all, and yet what a wonderful deal of good may be learnt and received in that time !

I see that every prayer and, in fact, every part of our Church Service is put into the Prayer-book to serve a particular purpose: and that there is a meaning and design in all the parts of the service.

I think I shall have much more pleasure, now, in looking into my Prayer-book than I have ever had yet: I see there is plenty for me to attend to: if I can read well, I have almost as much to say and attend to as the clergyman himself.

I shall now begin to understand all that is going to be said, when the different parts of the service are begun. For want of knowing more of the meaning, I have always been tired before the service was over.

We learn from all that has been now explained to us, what a sad and dangerous loss all persons suffer who neglect this worship, by staying at home when they might very easily be in church. All that can help to make them happier here, and

bring them nearer to heaven, as they grow older, is to be asked for in prayer. Jesus Christ called the church the House of Prayer, and when the Lord God said " reverence My sanctuary," He did not mean to say, " Come to My sanctuary, My church, as seldom as you like."

But some persons go to chapel : are not chapels as good as churches ?

In Churches people worship Almighty God in words spoken for them, or read by themselves and spoken by themselves, out of the Bible.

In chapels the people stand up listening to words which a man speaks, inventing them, as he goes along, out of his own head. Unless the invention of a man be as good as the wisdom of God, we ought never to enter a chapel.

All our prayers and praises and thanksgivings are made from verses of the Bible,—that we may be able to speak to the Lord out of His own written word.

Nothing can be more false than that which so many enemies of the Church have said,—that our worship and service are all invented by man. All the services in the Prayer-book, the morning and evening services, the collects, the communion and Lord's supper service, the services for the sacrament of baptism, for marriage, (matrimony,) for thanksgiving of women, and for the sick and dying, the burial service, the confirmation and ordination services, and as many other forms of prayer as are at any time used, are, without exception, composed of words and texts taken from the Old and New Testament.

You understand what is meant by a rope made of ten threads. If one of those threads be worsted and all the rest silk, how many silk threads are there in the rope ?

There must be nine threads of silk to one of worsted.

Exactly so : and so it is with our book of Common Prayer. Nine parts in every page of the prayers are words of the Bible, and the tenth part is of words added here and there by pious and learned Christian scholars, merely to join the scriptural words together in such a way as to suit the spiritual need of the Prayer-book reader.

So that the book of prayer is still a book of God, and is like our own frame ; we are made up with body and soul, for body and soul make man.

And the word of God and the wisdom of man, taught by God, have composed our Prayer-book. The word of God in it being, like our soul, heavenly and eternal; and the wisdom of man in it, being, like our body, earthly and temporal.

The Bible tells us that our body is the temple of God's Holy Spirit: and, in like manner, our Prayer-book is a holy frame or form in which abideth God's Holy word.

So we learn by this that the clergyman does not invent prayers out of his own head whenever we attend Church service, but supplies us with all these Bible-found prayers, in all the beauty of Scripture holiness.

But I should like to hear how much or how little of all these benefits and blessings from the Prayer-book service of God are to be had in a meeting-house or dissenters' chapel.

Not two chapels, perhaps, agree in their ways of worshipping God: but a gentleman who was anxious to learn the chief differences between Church service and chapel, went into an Independent meeting-house last year, and staid there from beginning to end. And this is the account he gave of their worship:—

A hymn was sung: the people standing.

A chapter of the Bible was read.

A prayer was spoken by the preacher, out of his own head; ending with our Lord's Prayer.

Another hymn was sung by the people sitting.

The preacher delivered a sermon.

Another hymn was sung by the people standing.

A prayer was spoken by the preacher out of his own head.

WHAT, then, did not the congregation join in the prayers?

How was it possible, when the preacher had to make the prayer out of his own head! The people could not, by any means, tell what word was coming next.

Then, I suppose, they were very silent, on their knees, watching the words of prayer as they were uttered by the preacher's lips.

Oh, no! Nothing of the kind. They *stood* all the time, and so far from looking up to the person praying, they turned their backs upon him.

But were not the Psalms of David read,—the Psalms for the day of the month?

No.

Nor the Collect for the day; nor the Litany?

No.

Nor the Epistle, nor the Gospel, nor the Christian man's belief, the Apostles' Creed?

No.

Nor the Ten Commandments, nor the New Testament lesson as well as the Old?

No.

How very unlike our Church service all this is!

Very few meeting-houses agree in their ways of worship: some follow one plan, some another. But all are most unhappily unlike our Church service.

OUR prayers, particularly the General Supplication or Litany, are so well arranged, that they give words for every body to offer up to God, be his or her state of body or mind what it may.

Sick people, aged people, young people; people in great sorrow and distress, people in good plight and fortune, rich and poor, high and low, find in our Litany-prayers many excellent and powerful words to express their own secret feelings.

But I wish to understand how it is possible for a preacher to utter words that are sure to allude to every man and woman's own case.

As it is not possible that he should be able to do this, unless he learned by heart every word of our Litany, we may take it for truth that he can do nothing of the kind.

Then does the preacher in these chapels never read our Litany, or learn by heart any of our Collects and Prayers?

Certainly not. The people who go to see and hear him, like better to hear his own inventions, by way of prayer.

If this be the case, this is much more like what people call man's invention than anything in our Prayer Book services. A whole prayer invented by a man cannot surely be called a Scripture-prayer!

Does the preacher feel always well inclined and able to pray? and can he find just the very fittest words for prayer, every time he prays?

We had better not pretend to judge others; but we can open the book of all Truth, and we find there in the writings of Solomon, (Ecclesiastes, ch. 5, v. 2,) this very sound advice:—
“ Be not rash with thy mouth, and let not thine heart be hasty to utter anything (or word*) before God.”

Do the people, when chapel preaching is over and when they are going home, ever make remarks to one another, saying, “ I do not think our minister was so ready in his prayers to day as he sometimes is.” Or, do they ever say, “ Our minister would have done well if he had mentioned so and so in his prayers ?”

People very naturally make remarks on any speeches or *sermons* spoken or read by their fellow-men: *prayers* should be beyond all reach of blame.

Every off-hand-speaking prayer-maker is liable to be spoken of in this way by his hearers; he gives them compositions of his own wit, and he must not be offended if they use *their* wit in making remarks on such compositions. If a man write a book, the whole world is free to carp and cavil at it; but *prayer*, words addressed to God through Christ, should be beyond the reach of all remark, except testimony to its excellent piety.

This fault, this evil and injury to true religion, is not the fault of the chapel preacher, but the fault of the chapel plan in all cases.

In our Church service we know all that is said or can be said; and so perfect has that service been proved, that no one, though hundreds of years have passed since it was first arranged, has presumed to alter it.

How astonishing it seems, that any person who knows that our Church Prayer-book service mentions all the things we have been just now reading about, should like to hear a man try to talk like a book, (but not a fiftieth part so well as our book,) rather than join the clergyman in prayer, and in all those petitions and thanksgivings which we are in the custom of offering up to God every sabbath day.

It would, indeed, be astonishing if, as you say, they knew this fact: but the sad and melancholy truth is this; that not *one* chapel-goer, (as they are commonly called,) *in fifty*, has the most distant idea of such treasure and comfort being contained in the Prayer Book.

* Margin of the Bible.

It is of no more value, in their eyes, and does no more good to their souls, than an iron box filled with gold and silver money would do to their bodies, if they could not open it.

Then, you think, that great numbers of the poor people who go into these chapels, or meeting-houses, do not know what the pages of our Church Prayer-book contain.

Certainly : they know no more of its heaven-taught excellence than a blind man knows of a picture, or a dead man of sounds.

Does the preacher in a meeting-house or chapel know all the contents of our Prayer-book, as well as our clergymen do ?

It is charitable to suppose that he does not : because it is impossible to believe that a humble-minded man, with very little of the clergyman's learning, would dare to think that *his* form of prayer was so " good and profitable to men " as that form which is made from the pages of the Bible.

In the Church we pray to Almighty God with the words we find in God's own book. In meeting-houses men listen to a man praying with words of man's own thought and invention.

In the Church, the congregation do not depend on the minister for proper prayers and the most fit language : because the Prayer-book takes care of that.

In chapels or meeting-houses, the congregation depend entirely on the preacher or prayer-inventor, for every word : and, even then, they cannot join in the prayer, because they do not know what word is coming.

So that, in fact, the Church people are independent ; and the chapellers dependent ; if the clergyman be ever so dull a scholar, the congregation are sure of hearing the most perfect and comforting prayers.

But if the chapel preacher be a dull man and not in the right humour or disposition for praying, his hearers cannot help themselves : they must be satisfied with what he may feel disposed to say.

This seems to be a bad case. What can possibly make people go to these meeting-houses or chapels,—since there does not appear to be even one single word to be said in favour of their way of worship ?

The question is easily answered. They do it, in almost all instances, from ignorance : ignorance of the contents of the

Church Prayer-book, and ignorance of the texts out of which the Church prayers are taken.

Some go there because, though they know the Church service has not a fault in it, they think they are wiser than the wisest men that ever England produced.

Others go there, for fear they should offend some of the rulers of the chapel, if they went to Church: like Joseph of Arimathæa, who lived in fear of the Jews. And others go out of spite to the Church.

And some few individuals go, because they would feel shy at joining the church congregation after having once left it.

Some go, because they helped to build the meeting house; and others go to save it from being empty: a few go, thinking they are right: but even these go in prejudice. So that, after all, **IGNORANCE** is the chief support of these preaching houses.

We will finish this account of chapellers with a short story. A woman who had gone to the meeting house for twelve years, was one day taken very dangerously ill on a journey she was making between Maidstone and London.

She was taken to an inn at Bromley, and thinking she should soon die, she wished to see a minister:—The landlord told her that there was no minister but the clergyman of the parish.

“Well,” said she, “I am a chapeller, but I don’t mind having a little talk with him.” So the clergyman was sent for, and soon came. The bed curtains were drawn, and the room darkened.

He talked to her a long time, and she was very much comforted, and then he repeated to her, *by heart*, the 90th Psalm, and the whole of the 5th chapter of the 2nd Epistle of St. Paul to the Corinthians.

She then said that she should be so happy if he would kneel by the bedside and offer up prayers to God for her.

The clergyman immediately kneeled down and offered up seven prayers for her; and every now and then she said, “great comfort! great comfort! Oh my soul, this is great comfort for thee! Wonderful words, wonderful praying!”

At last, the clergyman took his leave.

She lay very ill for three weeks; and, during that time, the same clergyman visited her and prayed by her side, eight times. The landlord’s wife one day came up to her to say she

had heard of a "*very fine minister*," an independent preacher who lived at Eltham.

"No," said the sick woman ; " I feel that I am in good hands ; I wish no one else to see me."

Before a month had passed she was well enough to go home. And before she left the village she called on the clergyman to tell him how grateful she felt for his kindness, and how happy his beautiful prayers had made her.

She said " Ah ! sir, if people could hear such prayers in *church*, as you have offered up in my sad illness, I should not be a chapel-goer."

The clergyman said " My good woman ! I thank you for your kind way of speaking to me, and I rejoice and am glad to see you looking so well, but I must set you right about church and chapel. Not one word of all the prayers you heard me offer up to the Almighty, while you lay ill in your bed, was out of my own head."

" I have for many years been very short-sighted ; my eyes are very weak—and I cannot use them at dusk or by candle-light, without great suffering : and on this account I have long since learned by heart, almost all the prayers of the Church Service, and of the services for the sick and dying."

" The seven prayers which gave you so much comfort were all from the office for the Visitation of the Sick, in our Prayer book : and the other prayers were remembered by me as parts of our worship ; many of them being collects and sentences from the Litany and Communion or Sacrament Service. I can in this way pray without being obliged to open my book."

The good woman being very much astonished, clasped her hands and was almost about to cry. He went up to her and taking her hands in his, said, " You seem to have been ignorant all these years, of the worth of our Prayer Book ; ignorant of the perfect beauty of our Church Worship, and ignorant of the means of comfort which you have had it in your power to enjoy, in your parish church."

" Yes, Sir," she answered, " if these, indeed, be the prayers of the church, God forgive me for having neglected and undervalued them so long. I thought you had been praying out of your own head all the while, and it was this that made me say "*wonderful praying*," for I could not help

feeling how much better *your* words were than Mr. Dobbin's, the chapel preacher's."

"I give you my solemn assurance," said the Bromley clergyman, "that every prayer you heard from my lips was from our book of Common Prayer."

"Then Sir," she said "From this day I will never again enter a chapel or meeting house of any kind. The Prayer Book shall be my guide, and the parish church my house of prayer; for the church that worships God in such words, and can supply such ministers to use them for a poor sinner's comfort, must be the place where God's honour dwelleth; and till the day of my death I will be glad when men shall say unto me 'we will go up into the House of the Lord.' " *

NOW WE HAVE LEARNED FROM AN OLD CHAPEL-GOER how to think, and speak, and act, about CHURCH or CHAPEL, hired preachers or ORDAINED and APOSTOLICAL PRIESTS.

SEVENTH AFTERNOON LESSON.

WE are now come to the last Lesson in this book. The pages that come after this are to do us good at home. But we will now try to understand the usefulness of the Lessons.

We have been taught that there is one thing which ought never to be out of our minds, and that one thing is the duty we owe to GOD; our duty towards GOD.

We have been taught by this book, that we are not to suppose that there is only one day in the week when we are to think about God.

This book, being written in honour of the commands of God, tells us that our duty to Him who made us and saved us, must be attended to on every day in the week.

Some ignorant people think that Sunday is the only day in seven for minding religion.

And many ignorant boys and girls think that they have nothing to think or do, concerning their duty to GOD, except when they are called up to say the answers of the church catechism.

But this book tells us that religion must be minded *every* day, and all day long.

* Psalm 122, v. 1.

And we have been taught in this book **HOW** this can be done.

This book tells us to begin every day with prayer to God : to ask His blessing at noon, and to kneel again and pray to Him at night.

So that religion does not mean **GOING TO CHURCH OR HEARING SERMONS OR LEARNING CATECHISM**. It means setting God always before us.*

It means trying "to have a conscience void of offence toward God and toward men."†

And we cannot have this comfortable conscience, unless we do all our duty to God, and all our duty towards our neighbour.

So we are taught by these lessons to believe and understand, that religion must be at work in us, morning, noon, and night.

The word **RELIGION** means, keeping in our mind such a constant respect and veneration for all the commandments of God, as will help to keep us from offending Him intentionally.

And it also means keeping in our heart such love and thankfulness, and gratitude to God, for all he does for us, every moment of our lives, as will make it impossible for us to offend Him without feeling sorry and ashamed.

And it also means trying with all our strength to avoid saying, thinking, or doing, any thing which **CONSCIENCE** tells us is wrong in the sight of God.

And it also means believing in the Lord Jesus Christ, and doing all He told us to do. The Lord Christ's sermon in the 5th, 6th, and 7th chapters of the Gospel by St. Matthew, tells us the duties of religion.

The word **RELIGION** is made from the old Roman word **RELIGO** ; and that word means binding a person firmly, so as to be able to check and curb him. And this is what religion ought to do to us all.

The love, and veneration, and fear, and honour of God, ought to check us from doing evil, and bind and constrain us to do good.

Now that we have been taught to **KNOW** these things, happy shall we be if we **DO** them.

WE have also learned how to behave ourselves in the presence of God ; we have been taught that **GOD** is everywhere,

* Psalm 16th, v. 8.

† Acts, ch. 24, v. 16.

seeing and hearing all men and all things; that whatever we do, whether among others in the light of the sun, or in dark places, when nobody is near us, is **SEEN BY GOD**.

Whatever we do in this way that is **WICKED**, God will punish. He will choose His own day and His own way, in punishing.

We have been taught how to worship God in public, that is, when the Sabbath-day bell has called us to the House of God, our church.

This book has explained to us what is done, and why it is done, when we are in church and when the clergyman is ministering.

We have been taught the meaning of the service, and also the meaning of words used in that service.

We have learned what a church is, and what use to make of a church.

This book has taught us who is the person whom **GOD'S WORD** has ordained, and consecrated, and set apart, to be our minister.

That person is our clergyman, our priest, our spiritual pastor and master.

We have learned from this book why we ought to mind what he tells us to do, and why he is the fittest and most able person to give us good advice.

We have been taught the difference between that House of God, the parish church, and the chapel, or, more properly speaking, the house of meeting, the conventicle, tabernacle, and other such names.

The builders of those strange looking places ought never to have called them chapels; for a chapel is a small church in which a priest from the larger church does duty; and he is called a chaplain.

We have no priests except the clergy; and no clergymen besides the priests, "Let Thy priests, O Lord! be clothed with righteousness," were the words of King David to God; and God's answer to David was, "I will clothe her, (the church's,) priests with salvation."

And God, in the book of Joel, calls "the priests the Lord's ministers."

Now as there are no "priests the ministers of God," in meeting houses or what the country-people call chapels, we are guilty of the sin of schism, of making divisions and confusion, if we go to those houses.

We are to remember those words of the Lord, as declared by His prophet Jeremiah, which mention God's anger against certain men and women among the Jews who had neglected the teaching and ministry of their clergy.

"The anger of the Lord hath divided them, He will no more regard them : they respected not the persons of the priests."

And in this way we have had timely warning about the most proper place of worship, and the most proper minister of God.

We have also been taught how to behave ourselves in the House of God : For years past we have been in the habit of talking, laughing, and trifling all through the Church service, as if the place we were in was only a house of talk and chattering, and not the House of God.

This book has taught us, out of the Bible, that such behaviour is detestable and damnable in the eye of God.

We dare to talk and laugh, because we do not see Jesus Christ in the midst of the congregation ; and though He sees us acting in this wicked way, and is marking such conduct for punishment, we go on, not caring for anything that is said.

If our clergyman were standing by us in the church, and reading the Bible and praying, and he saw us burst out laughing, or keep talking to one another, we know he would punish us afterwards.

What, then, are we to expect that God will do to us, when He calls us to account for all this ? We do the same wickedness, Sunday after Sunday, thinking that all that has been said about God's punishing such behaviour, must be all nonsense, and merely said by the clergyman to frighten us.

But God's "damnation slumbereth not," says the Bible : "because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil."* Now we are to remember that God can make us suffer in thousands of ways that a man could not make us suffer in.

We hear of men coming to rags, hunger, and cold, and nakedness, before they are twenty or thirty years of age : We hear of men falling sick and losing work ; and, having no club

* Ecclesiastes, ch. 8, v. 11.

to relieve them, they are very soon half-starved, and their family too. We hear of men breaking arms, legs, thighs, and getting other such sad injuries, and being laid up for six or twelve months.

In almost all such cases God sends the mischief to punish them for some offence committed against Him. A man may say when he is lying on a bed in the hospital, "I always kept my Church regularly;" but God would ask him "How did you behave in church? did you kneel and pray to Me, or did you sit and laugh and talk? Did you humbly and thankfully hear My word read and preached, or were you thinking about other matters, or asleep?"

All through the Bible we are taught that God punishes men at times when they least look for punishment; and the Bible teaches us that God frequently sends sickness and death as a punishment.

Sometimes the Bible mentions a man being struck with leprosy; then another is struck blind; another loses the use of his hand; another is struck dumb; another is seized with a fever; another with madness; and many a one with sudden death: all for sin.

And the writer of this book, knowing all these things, has told us of them, to persuade us to belief: "He knows that he says true, that ye may believe."* And we may be quite sure of this, that no sin passes unpunished.

Farmers sometimes lose money in their business; the seed fails; a horse or cow dies; the grass makes little or no hay; the fruit fails, or fetches but little money; the price they get for their grain is very low, and they find all things going wrong; they say, "times are bad!"

If they would sit down and think over even one year's offences against God; even the manner in which they have passed the Sundays of a year, they would very soon find that there was some judgment sent on them; to say nothing of offences in workaday.

And so with all other persons. A clergyman may grieve to see some of his flock going fast towards hell; perhaps he does not pray often enough, and earnestly enough to God, for the grace of our Lord Jesus Christ to change those sinners' hearts.

* John, ch. 19, v. 35.

So we are taught by this book to understand that all our success and health and happiness depend entirely on God ; and if we go on, day after day, Sabbath after Sabbath, and year after year, turning a deaf ear to this truth, we can only finish life in one way ; we shall leave the dwelling of man for the dwelling of the devil.

WE have been taught in this book what Jesus Christ has done and suffered for us : we have read about His coming into this world, and why He came and what commands He gave the Apostles.

We also have been taught why it was necessary that He should come and die for us.

We have been taught what original sin means, and what is the meaning of Christ's atonement, sacrifice, redemption, mediation, intercession, and advocacy.

We have read why He is called the Saviour of the world, and why He is called Christ, and why He is called Jesus.

And we have been taught the meaning of faith and the meaning of practice.

THIS book has taught us the use of the Book of Common Prayer ;—and the proper use of the Church, the house of prayer ;—we cannot now say we do not know the meaning of the Church Service : all has been explained, all has been justified and proved excellent.

We have learned in this book how to behave to our parents, our father and mother ; how to behave towards our betters ; and, besides this, we have been taught who are our betters, and what makes them our betters.

And the lessons in this book have taught us much more about our duty towards our neighbours than ever we thought of before. We are not to have our own will and way, at all times and in all places. If we have any the least wish to honour the God whose mercy takes care of us, and to make friends of the neighbours among whom we live, we must ask ourselves this question—"Am I doing that which God likes ? Am I doing to others as I should like to be served myself ?"

We are making enemies,—or, rather, we are losing friends, and neglecting and hurting our own good, by behaving rudely and showing no respect towards our betters. Civility and a cheerful look cost us nothing : touching our cap and bowing cost us nothing : kind words and a pleasant manner cost us nothing :—but they may do *us* a vast deal of good.

The lessons of this book have taught us how a lad may do himself good by always behaving civilly and respectfully to those who always have it in their power to do good ; and whose duty it is to reward those individuals who behave best.

WE have been taught, also, in this book to think on what we see and touch and taste and hear every day of our life. We are to remember that the great difference between a man and a brute animal is, not so much because he is made in another shape, and feeds on other food, but because God has given to one a soul and reason, and to the other, none.

Therefore one is to live for ever, and the other dies and never rises again. If we do not make a right use of that reason which the Lord has given us, we begin to live like animals. If we do not try all we can do to keep our soul from sin, it would have been good for us if we had never been born (as Jesus Christ said about Judas Iscariot,) or, if we had been horses or pigs or any other brute ; because, then,—having no soul, we should have died, and there would have been an end of us.

But as man's soul is to live for ever and ever, after death, it is plain, that we have one thing needful above all other things to look to,—and that is,—the way in which we are making ready for the next world.

Because we are merely young children, we think that we have nothing to do with dying yet, and that it will be time enough to think about our souls and God's day of judgment when we are grown up and growing old : and though we live in a world full of vice, full of bad men, bad women, bad boys and bad girls, we suppose that no harm can come to us, and that our souls will come to no evil while we are young.*

* “ Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh when thou shalt say I have no pleasure in them.” *Ecclesiastes*, ch. 12, v. 1.

What would be said if our parents, our fathers and mothers, were to treat our young *bodies* in this way that we think we may leave our *souls* in ?

One of the commonest diseases, and certainly the worst disease, that attacks and kills young children, is the small-pox. Almighty God, in His wisdom, has taught men how to avoid being tormented by this deadly disease,—and so the mothers take their babies to the doctor to be vaccinated, and this keeps off that dreadful enemy to the body, the small-pox.

Now if a mother neglected to get her child vaccinated, and the poor child caught the small-pox and became blind or died, all her neighbours would say what a cruel wretch she was for not having saved her child when God gave her the means.

Or the poor child living to manhood but blinded by the small-pox, would, when grown up, say, “ I am blind through my parents’ neglect and cruel indifference.”

Now this seems very shocking, but it is not the less true.

And as the body would thus be injured for life, or die, so also the souls of boys and girls may either be taken care of and saved from the infecting disease of sin, which is close to them on every side ; or be left to catch every vice, and to grow up in darkness and ignorance ; and, at last, go to the place of the wicked for ever and ever. Because no disease of the body is so dreadful as disease of the soul, and the death of the body is nothing compared with the loss of the immortal soul. Now this book teaches us, that there are two parties who are bound by the laws of God to take care of our souls : 1stly our parents, by getting us well taught in the duties of religion ; and 2ndly ourselves, who are bound to pay attention to that teaching when it is given to us.

There is danger on all sides and at all times. Every idle hour is a danger : it is in idleness that the devil succeeds in ruining most souls. He finds the mind disengaged ; he fills it with bad thoughts, bad wishes ; then away goes the boy or girl, man or woman, and does something which is hateful to God.

And this is the way in which thousands of souls are lost every day.

There is nothing, next to the mercy of God, that has ever yet been found out to save the body from that terrible distemper,

the small-pox, except that operation which is called vaccination.* And there is nothing that can save the immortal soul from the taint and infection, contagion and killing corruption of those vices which are to be heard of in every town and many a village, but the use of those safeguards which God's mercy has supplied for the soul's deliverance.

Those safeguards, those ways and means of being saved, are the lessons of heavenly truth; the teaching of the Gospel of Jesus Christ;—which opens the mind to the knowledge of God and God's mercy: which softens the rough and unruly heart, and disposes it to receive instruction in the ways of godliness.

If the parent do not let the child have the benefit of this knowledge, the parent will have to answer before God for the child's soul.

If the child, being sent to teachers who instruct him or her in this knowledge, do not pay attention and try to remember and do all that is commanded, that child will grow up in sin and misery, and perish everlastingly.

We learn from this, how great pains we ought to take, while we are being taught: we see that if no one had taken care of our bodies when we were little children, we should have been blind, or deaf, or dumb, or lame, or crooked, or half-witted; or perhaps have died.

And now we see that if we were left to grow up without any learning, any religious knowledge, any scholarship which will enable us to read God's word, and books that explain it, we should be worse off than the pigs in the farm yards, or the worm that crawls on a dunghill.

We must try to think more than we used to do. We ought to use that reason which God's mercy has given us: and we should look on the works of God which we see above and

* Vaccination means pricking the skin, (generally of the arm,) with a lancet, or the blade of a very sharp knife; and then putting into the little wound a very small quantity of matter taken from certain pimples that are often found in the skin of a cow. The old Roman word for cow was *VACCA*. This matter mixes with the young child's blood, and the little wound on the arm, after a day or two, looks red and yellow and grows into a thick, dark scab. When that scab is quite gone, the vaccine matter has taken effect; and in ninety cases out of an hundred, the small-pox does not attack the person thus vaccinated: for the child has taken the cow-pox instead. It was a merciful gift of knowledge from God to a Physician named Jenner: forty-seven years ago.

below, and right and left, and try to remember even the little which this book teaches us about these works.

We have read about the sun, moon, stars, clouds, hail, rain, snow, thunder, lightning, wind, light, and sound.

And we have read about many things that are in our cottages, and which we work with or see others working with : and we have been taught about the things out of which our clothes are made.

We have plenty to think about, which can do us good. It would be a very good thing if we were to carry this book out in our pocket, when we are out hog-keeping or cherry-keeping or bird-keeping, or any other job which will allow us to use a book, while we are out of doors.

And we need not now mention any more of the things told us in this book, because there is an index at the beginning ; and by looking at that index, we can find out the page which mentions the chief things we ought to remember.

Who wrote this book, and why did he write it ?

This book was written by a clergyman, one of the priests of the Church of Christ in this country. He has lived, during the prime of his life, in villages, and seen a good deal of the life of poor people. He has lived, also, many years among rich people, both in England and in foreign parts : and he has seen the beginnings and the ends of many men and women's, boys' and girls' lives.

He has learned the worth of religious truth and religious knowledge, and he has seen that every other kind of learning *without* religion, is not only of no use, but is, without doubt, worse than useless : for learning without religion makes a man proud and hurries him, day after day towards hell ; because he makes not God his strength.

But learning with religion and with the love and fear of God, makes a man feel that he is a sinner and an object of mercy ; and this makes him humble ; and whosoever humbles himself under the mighty hand of God will be exalted in due time.

The writer of this book knows how much of a labouring man's time is filled up by his daily work ; particularly in farm labour. This book is more for the sake of farm labourers and their children than for any other persons. And it is very difficult,—indeed, it is almost impossible, for a clergyman to

find a labouring man in the day-time, so as to have any talk with him on the matters written down in this book.

And if the labouring man's son be old and apt enough to earn even fourpence or sixpence a day, the lad is not to be found at home. So we see that the labouring man's family are in need of some useful book, written in plain speech, to give them correct notions on many things, about which they are likely to be wrongly informed.

Many labouring men can read. They went to some dame's school, perhaps, when they were little; or they went, perhaps, to the Clergyman's Sunday school, and learned to read there.

But no dame that keeps a school could teach what is written down in this book; and no Sunday school book has been written yet, that is just like this book; so the labouring man could not learn at the dame's school or the Sunday schools, some years ago, what this book teaches him.

And the writer of this book hoped that every cottager would find this book very useful; not only because it teaches children, but men and women, too; and the explanation at the end will help the Bible reader to understand what he reads; as if the clergyman were sitting by him to teach him.

Many Church people have often said to chapel people, "How is it that you, whose father and mother were both steady Church folk, and who, yourself, used to attend Church regularly, for some years,—now go away from the Church where, after all, your body will be brought when dead, and, instead of joining your neighbours in worship, run away to the conventicle or preaching house.?"

And this often leads to disputes and ill-will. The churchman is very fond of his prayer book, and church service, and would be glad if he could persuade his neighbour to think as highly of both as he himself does; but the churchman has no book on which he can lay his hand, and which he can open, and use as a volume of strong reasons to prove the excellence of the Church and services he loves: and so, for want of plain, regular, book-language he fails to say anything to convince his chapel-loving neighbours.

Then, again, on the other hand; the chapeller is in fifty cases out of fifty-five, ignorant of the value of that form of worship which he has turned his back upon. He has never been taught the meaning, or the intention, or the beauty of

the many prayers we offer in church. He has never heard the Morning or Evening Service explained to him, part after part. He is not aware that there is more of God's word spoken in our church service, in the course of an hour, than is heard in a chapel in six months.

And why? Because he does not know that the sainted Christians who arranged in order the different parts of our worship, did it with the Bible open before them, and drew out word after word, or text after text, and joined them together, just as women sewing a garment together, draw thread after thread, from the skein or ball of thread, and join width to width, and piece to piece, till the whole gown or garment is finished, "rightly framed and joined and fitted together."

So that, for want of understanding this truth, the chapeller unintentionally despises that word of God, out of which our prayers are made, and goes and stands to hear the words of sinful man!

This has been explained to us in the story of the sick woman at Bromley, page 181.

And when a church worshipper wishes to prove that his service in church is the fittest to offer to the Lord, he should point out to the dissenter how much the chapel-form leaves unsaid, unnoticed and undone, which *we*, who worship in Church, religiously attend to.

Let him look at the number of acts of dutiful devotion marked out for us by the prayer book, as shewn in the twenty four parts of the Church service, beginning at page 160; and then compare them with the chapel service in page 177; and leave it to any pious-minded man to say if two prayers invented at the moment and *no one kneeling in prayer!* and a hymn, *no one standing!* and a sermon preached by no priest, can be sufficient to serve as the day's worship to God, or to supply to a sinner's soul all that is needful.

There is no reason why men should quarrel on such a point; "Ephraim should not envy Judah, and Judah should not vex Ephraim;" but it is fit that the churchman should know the full meaning, worth, and superiority of the worship he abides by; and that the chapeller should have a fair opportunity of being informed of what he is throwing away and losing, when he neglects and holds cheap the services of our Church.

And the clergyman ought to give this opportunity to those

of his parishioners who have been in the habit of going to chapels; he should set before them the plain facts, and let them use their reason on the matter. Men like to hear plain and quiet reasoning; and the best way to remove error of long standing, is to hold up the light of truth of still older standing; not maliciously trying to make the worse appear the better reason, (for that is the devil's way of arguing,) but boldly and straightforwardly bringing forward fact after fact, and leaving those facts to speak conviction, and, with a little leaven, leaven the whole lump.

This is letting patience have her perfect work* among a large number of honest-hearted people, who, as Sabbath follows Sabbath, forsake a Church, surrounded by the graves of their own flesh and blood, and, yet, can give no sound, safe, scriptural reason for such unworthy desertion of the House of the God of their fathers.

ALL THAT NOW REMAINS to be said is this,—What object in view have those persons who help to give us our learning in the Sunday school? Why does the clergyman take so great pains to fill our minds with the knowledge of all that is really and eternally good and profitable for us? Money is subscribed to buy for us such spelling books, prayer books, Old and New Testament-lesson books, copy books, and slates, pens, ink, and pencils, as are wanted for our use. And money is also subscribed to pay over-lookers and teachers, who act by the direction and guidance of the clergyman and such of his congregation as are kind enough to serve us as friends.

Our fathers and mothers pay nothing for all this excellent teaching: all we learn, we learn without charge or cost to our families and friends.

Whose good is desired? Whose happiness is cared for? Whose souls are watched over? Whose understandings are opened? Whose thoughts are improved?

Ours. With a great sum many are obliged to obtain this advantage: no gentlefolks can get their children taught by clergymen and by scholars, without paying very large sums; from fifty to three hundred pounds a year. But we are free born; that is, as we are born in a land where the Church Clergy look upon the labourer's child as entitled to religious learning

* James, ch. 1, v. 4.

from the earliest years of life, without money or expence, and consider that they ought to learn the Gospel of Christ as free as the air they breathe, we may truly say that we enjoy high and enviable advantages.

We are snatched by the hand of our clergyman out of the bondage, slavery, and drudgery of ignorance, and are enabled to enjoy the glorious liberty of the children of God ; liberty to read God's word, liberty to hear it preached by His ministers in His holy Church, liberty to receive instruction and to worship God without money or price.

A few years will pass away, and we who are now children, will be grown up and free to follow our own choice. God grant that we may not ungratefully forget those who tried to do us so much good when we were young. Let it be a pleasure and a comfort to us to come and see and hear that faithful minister, whose mind toiled for our minds' sake ; whose heart felt for our ignorance, and compassionately sought to lift our hearts to God and the things of God ; whose patience bore with our inattention, and whose bounty rewarded our obedience ; let it be our honest pride and delight to join our voices in prayer and praise, with him whose voice so often taught and explained to us the wonderful mysteries of God, whose eye brightened when he saw we began to comprehend them, and whose smile kindly encouraged us when we guessed ingeniously and answered correctly.

We can only do all this by steadily keeping to our Church, and by heartily making up our minds to have nothing to do with the worship of those who look at that Church with ill will, or speak against its services.

And the most grateful and satisfactory return we can make for all the pains taken with us when children, is, to let every one see, when we no longer attend school, that we are taking all possible pains to practise the good we were taught in that School ; to thank God that we have been here led into the right way, into the light of truth, and into the path of a heavenly life ; and to pray to God Almighty, day by day, that having been brought by our schoolmaster to the cross and altar of Jesus Christ, we may, through His protecting grace and mercy, be kept for evermore " unspotted from the world."

END OF "NINE AND TWO."

AN APPENDIX

OR

ADDITIONAL CHAPTER

FOR

READING AT HOME,

On several matters of which poor people in general know little or nothing,—without being at all the better or happier for such ignorance.

THE CHURCHWARDEN.

THE CHURCH RATE.

THE CURATE.

THE BISHOPS, OR EPISCO-
PACY.

THE GUARDIAN OF THE
POOR.

THE HIGHWAY RATE.

THE OVERSEER.

THE POOR RATE.

THE RECTOR.

THE RENT-CHARGE.

THE TITHE.

THE VICAR.

THE UNION HOUSE.

THE VESTRY.

THE MEETING-HOUSE.

THE MEETING-HOUSE

PREACHER.

APPENDIX.

WE read in the Bible about rulers of the Synagogues,—about tribute money, for the service of the temple; about tithes paid by the people, which the Pharisee spoke of, in our Lord's parable;* and also about Overseers. It will make us understand much of what we have as yet been ignorant, if we were told something about the same kind of men and things in our own times.

The ruler of the synagogue was a person chosen out of the Jewish congregation to take care of the building which was holy to the Lord, as a small church for prayer and for the reading of the Scriptures,—for the singing of the book of Psalms, and for preaching. He was also to keep order, and to do all that was necessary for the proper performance of the service to God.

The persons who are appointed, in these times, to do the duties which the rulers of synagogues used to attend to among the Jews, are called churchwardens; wardens means guardians, or men whose duty it is to watch and take care of any person or any thing.

Ward is the old word for watching or guarding. We also have Way-wardens or, as they are in some places called, stone wardens: persons who are chosen by their fellow parishioners to look after the highways and parish roads and ditches and banks; and who get stone carters to bring gravel and stones to those parts of the roads which want mending.

The churchwarden, therefore, means a person who is chosen by his neighbours to take care of the church: to keep it in good repair; to see that the rain, or hail and snow, do not get through the roof, and rot the timber.

He gets the windows mended, when any glass is broken: and he has authority to summon any persons before the magistrates, and have them very severely punished, if he has seen them, or heard of their, breaking those windows.

* Luke, ch. 18, v. 12.

His duty, also, binds him to provide all things that may be wanted for the proper performance of the public worship ; he must take care that there be books for the minister and clerk, and clean surplices and linen, for the clergyman and communion table ; and hassocks for the congregation to kneel upon.

The churchwarden is also to take care that there be bread and wine ready for the Communion of the Sacrament of the Lord's Supper.

He must also see that there be coals for the stoves, and candles for the lighting of the pulpit or any other part of the Church, if really wanted.

He must also take care to provide sittings for the people who come to Church. He is bound to accommodate them, and if all the seats be taken he must get more seats made.

And, besides this, the churchwarden is bound to prevent any persons from making disturbances or confusion in the Church. If any person behaves ill in the Church, and the clergyman sees what is going on, he may tell the churchwarden (unless the churchwarden sees it already,) and then the churchwarden's duty is to tell that person, that if he do not remain quiet and orderly he will make him answer for it before the magistrates and get him very severely punished.

If any persons sit or walk about the churchyard, while the congregation are in Church, the churchwarden is bound to go out and make them either come into Church or go out of the churchyard :—

And he is also to take care that the churchyard be kept in good order and not be made a place for games or for people to meet and talk, as if it were a market-place. The churchyard, as was explained in the 44th page of this book, was made holy for ever, and therefore the churchwarden is to take good care to prevent the consecrated ground from being dishonoured.

And he is to do all he can to keep the graves and grave stones from being injured by any mischievous boys or men.

The laws of the land give authority and power to the churchwarden to do many things besides those we have been reading about : but these are the main duties he performs. But all the churchwardens' authority is subject to that of the rector or vicar.

It may be asked where does the money come from, to pay for the things which the churchwarden is to supply to the

Church? For it is not to be supposed he pays for new seats or pews, or for all the other things, out of his own pocket.

The laws of England require all the house and land-owners and occupiers in the parish to pay something towards making up such a sum as will be enough to pay all that the churchwarden has to pay in the year. The churchwarden himself pays his share. We will explain this by speaking about the waywarden.

The roads of the parish are for the general use and benefit of everybody who lives in the parish; and all the persons who pay rents for houses in the parish, pay towards keeping up those roads. The waywarden, who is also called surveyor of the highways, wants money once or twice a year from the people of the parish, to pay for keeping up the roads. And the churchwarden wants money once a year from them to keep up the House of God. But the churchwarden only demands a quarter of the sum that the highway assessment collector asks for.

The roads are open and free for everybody to use and enjoy. So is the church.

The roads lead from one parish to another parish, and if we take the right turnings, and follow the directions of the road posts, we get to our journey's end.

The heavenly truths which we hear in the parish church, and the blessings which God has promised to send on all Christians who make a right use of the House of the Lord and of the gospel of Christ, are of more value than all the smoothest roads ever made from one end of the world to the other.

If we follow those paths, those "old paths," in which the holy men and women walked, whom God has taken to Himself,—and which every faithful clergyman tells his congregation to follow,—we shall, through Jesus Christ, find our way to the gate of heaven.

Surely, then, if we have a shilling to pay for keeping up the roads, we ought not to grudge threepence, or a shilling, towards keeping the church in repair, and paying for such accommodations and comforts and good services as are provided in it. A shilling a year is less than a farthing a Sunday.

The raising of this money is called making a Church Rate.

A church rate in our times is very like what the tribute money was among the Jews. They paid it, every one of them,

whether house-occupiers or not, after twenty years of age, for keeping up the service of the Temple ; which means, for keeping the building in repair and for settling all accounts due, year after year, for different things that were wanted for the proper performance of the worship of Almighty God. Church rates are, in point of fact, raised from land ; but houses now stand on land which would have paid it, and, in this way, house owners and occupiers pay Church rates for dwelling houses.

It is called a rate, either from an old Roman word, 'ratus,' which means any thing allowed and confirmed ; or from the Roman word 'ratio,' which means a proportion.

When money is wanted for paying accounts due for certain supplies or services in the church, the churchwardens (and there are always two) give notice of it to all the people of the parish.

This notice is nailed on the church door, and if persons do not attend church, they must gain intelligence of the notice in any other lawful way they can.

Then, after a certain number of days, all the people in the parish who pay such rates and taxes, have a right to come and hear what the money is wanted for. If they can prove that there is no reason at all for asking for the money, then the churchwarden must not apply for it : but if they cannot prove the churchwarden's demand to be without just cause and excellent reasons, he is entitled by the law of the land to claim the money which is wanted for the support and services of the Church.

And in all parishes where men honour, fear, and reverence God,—where they have hearts that feel the blessings of religion and of a holy House of Prayer, and of a priest and minister of the gospel, this money is cheerfully paid. In some parishes, there are many men who would really feel glad if there were not a church, or a clergyman, to be seen in the world ; and, of course, in those unhappy parishes it is a hard matter to get the money.

Many men had rather have their household goods taken from them, than pay a farthing to support the Church. They call it a matter of conscience. It would be much nearer the truth if they said it was a matter of conceit, and a display of that ignorance which produces conceit and the love of notoriety.

Our Lord and Saviour was asked to pay the tribute money,

or Jews' Church rate, and He performed a miracle that He might not send away the assessor without the money. See the 24th and three following verses of the 17th chapter of the Gospel according to St. Matthew.

But in parishes where the greater part of the inhabitants are well disposed towards the Church and House and Priesthood of the Lord, all these matters go on very peaceably.

And the churchwardens show their book at the end of twelve months, to explain how the money has been spent.

This is what is called a vestry meeting.

The business is talked over in the room where the clergyman puts on his vestments or robes or dress, when he is preparing to perform divine service; or where, perhaps, they are locked up in a chest or closet, when he is not using them. This is the reason why that room is called "the vestry."

The way in which the payment of the rate is shared among the parishioners, may be explained in this manner:—If my father lives in a cottage with a garden assessed at the value of £6 a year, and the farmer's house and farm for whom my father works, are assessed at £24 a year, and the churchwarden's house and farm are assessed at £50 a year; and the sum to be raised is twenty shillings,—then the churchwarden says, "We want a rate of three-pence in the pound"—that is, we must all pay three-pence out of every pound that our houses are valued at.

So then my father would pay three times six-pence: which makes 1s. 6d.; and his employer would pay three times twenty-four-pence, which make 6s.; and the churchwarden would pay three times fifty-pence, which make 12s. 6d.; and so the 20s. would be raised among them in a fair way.

And this is the way in which Cess* money is raised in parishes; whether for the support of the poor, or of the roads and highways or of the Church.

The churchwarden pays the clerk for the duty he does in the Church,—and pays the sexton or man who digs graves, and attends to the Church clock, if there be any. He obtains the money from the Church rate.

* Cess is a corruption of the word Cense, from the Roman word *Census*; meaning raising a rate or tax.

THE CLERGY.

IN the Church of England the vicar or rector, which means, the clergyman who has the living, the right to the tithes of the land, and the care of all the people that live on that land,—is quite independent of the congregation.

Some clergymen are called rectors of their parish: some vicars. Some perpetual curates. Some only assistant-curates.

The rector of a parish is sometimes *not* a clergyman: and he is called the lay-rector, because in some parishes the greatest share of the tithes from land belongs to a person who has nothing to do with the Church,—but who has a right to those tithes just as a man has a right to receive the rents of his estate in land. All that such a rector has to do is to keep that part of the Church in good repair, where the Communion table and the rails are; and to present a priest to the living, if it be vacant.

And the rector, if not a clergyman, has generally the right of presenting the living of the parish to any clergyman he may choose,—when the living is vacant; that is, when the clergyman who had been holding it is dead.

He who has the right to give away a living is called the patron of the living.

The **LIVING** means the right to take tithes from the land of a parish, as part of one's means of living: and whoever has this right is obliged, as a clergyman, to do all the duties of a minister of God in the parish Church and among the people who live in the parish.*

The rector of a parish is mostly a clergyman; but if the rector be not a clergyman, then he, as Patron, appoints a clergyman to do all these duties; and, as long as he lives, that same clergyman is bound to take care and charge of the people who live in the parish; to teach and preach to them, to offer up prayers and read Scripture in the church, to administer the sacraments of baptism and the Lord's supper, to marry people, to bury the dead, to visit the sick, to comfort and instruct the dying, and do all other duties for the good of the souls placed in his care.

* Tithe does not necessarily mean tenth. It is considered by many good scholars as a word formed from the old Saxon "Tythian," which meant **GIVING**: a gift for the benefit of the Church.

The clergyman appointed in this way by a rector is called the vicar of the parish. Vicar is a word taken from a Roman word (*vicarius*) which means acting in the place of another. The vicar serves in the place of the lay rector.

The rectory of a parish may belong to a layman, which means, a person who is not a clergyman; then the vicar is the person who has the care of all the souls of the people living in the parish, and who performs all the duties of a priest in it: which, of course, a layman cannot do. Thus the vicar serves instead.

The rector takes the great tithes (or corn tithes) as his own property from the land in that parish.

The vicar takes the small tithes (or tithes from green crops, calves, poultry, milk, eggs, &c. &c. &c.)* as his own property from the land in that parish.

The farmers and many other persons pay money twice a year to the clergyman, on what they call the tithe days; and this is the money which the clergyman has consented to receive, as the value of his share of the land which they have the use of. The land, being cultivated, produces a certain quantity of crop, and maintains a certain quantity of stock, and a part of that crop and stock is the clergyman's by right.

The right of taking tithe, (which means taking a part of the crop, or of the worth of the crops, for the priests of the Church) is to be found in the Bible, in the books of Leviticus, Numbers, and Deuteronomy.

Persons who are ignorant of the property and rights of the Church and Clergy, think that it is the farmer's money which pays the clergyman; for the farmer uses the land; he sows the seed, he pays the labourers, and he reaps the crop and turns it into money; but it is not the farmer's money. The farmer uses a part of the land which belongs to the clergyman. The common custom in former days was to pay one tenth of the produce of the land to the clergyman. So that nine tenths belong to the landlord, and one tenth to the clergyman, for ever.

The farmer is, generally, only the hirer of the land, not the owner of it.

The owner of the land is called the lord of the soil, or the landlord; the hirer of the land, (the farmer,) is called a tenant;

* This mark "&c." means, everywhere, "and other such things."

the word tenant means one who holds:* so a tenant is called a land-holder ; he holds the farm by agreement made with the owner.

The clergyman expects, as a matter of right, that his share shall be paid by the owner ; and the owner knows this, and never disputes the clergyman's claim ; because he knows that one tenth of all his land has, in every age, for many hundreds of years, been subject to pay to the church, that is, to the clergyman.

When the landlord does not live on his own land, the tenant, (the farmer,) pays for him.

The farmer only carries the money to the clergyman ; he is no loser : for his rent is regulated by his landlord, so as to meet this claim for tithes. And, therefore, the landlord, after all, finds the money.

This is explained thus :—

Suppose my neighbour has forty acres of land, which, if carefully farmed, will produce crops of different kinds, in corn and in keep for stock, in fruit, or hops, &c., worth altogether, £200. Then, if I wish to use it, if I hire it of him, he would say “ The tithe on these forty acres is every year to be 9s. an acre. This makes £18.

Fifty pounds you shall pay to me as rent, for the use of the land.

Fifty you will have towards your own keep and subsistence.
Fifty to pay for labour.

Thirty-two for seeds and to pay rates and taxes.

And eighteen you will pay for tithe ; because I am bound to pay the clergyman his share of the value of these acres.”

This shows who pays the tithe ; it proves that the landowner, (the landlord) pays it ; and not the occupier.

For, if the land were free from tithe payment (as some land is) my neighbour could get £18. more rent : he would charge £68. instead of £50. and yet not act unfairly by the tenant.

This ought to teach us what tithe paying is.

The law of the kingdom of England and Wales has lately altered the word “ Tithe ” into “ Rent-charge : ” meaning that the landlord charges his rent so as to meet the Church claims for a share of the land's value.

* From the Roman word *TENENS*, holding.

CARE OF PARISHES.

ALL clergymen, whether rectors or vicars, who have the care and charge of the souls of a parish, are really and truly curates : the word being formed from the old Roman “ *Cura* ;” one of the meanings of which word is “ Charge or custody or overlooking and watching.”

A clergyman having the charge, or as it is mostly called the Cure, of souls,—(meaning the care of souls,) is answerable to the bishop who gave him authority to take the living,—but ten thousand times more so to God Himself, for the condition of the parishioners, as regards their religious state,—their spiritual state.

He is placed among them for the good of their souls ; to teach them the ways of religion, and to advise them to have nothing to do with the wickedness of the world.

He is to minister in the Church for their souls’ benefit ; to invite them to offer up prayers, praises, and thanksgivings to Almighty God ; he is to read to them the word of God from the Bible, and also read every Sunday the law of God as given in the Ten Commandments.

He is also to preach to them,—explaining Scripture, and warning them against sin, and entreating them to live in humble and holy obedience to the will of God.

He is the only person in the parish who can administer to them the Sacrament of the Lord’s Supper, or marry men and women according to the marriage ceremony of the Church of England.

He is the only person in the parish who can receive the infant children into the Church by signing them with the sign of the cross and baptizing them with water from the Church font.

He is to take great pains, and persevere patiently, in endeavouring to persuade his people (who are called his flock) to attend steadily to their religious duties,—“ not forsaking the assembling of themselves together, as the manner of some is :”) He should tell them of their errors and warn them against being led into error.

He should preach to them, from his pulpit in the Church, such plain and good discourses or sermons, as they are likely to understand, and such as, in their consciences, they know to be truth ; however stern, now and then, that truth may seem.

He should do his best, to try to persuade his people to follow such good advice as he may give them when he calls upon them at their own houses.

He should always try to find out where any man or woman is in great want, or in severe illness;—that he may, perhaps, give them some help in nourishment, or in medicine; or help towards paying their doctor.

He should encourage steady, industrious, and well disposed people by every means in his power, when occasions happen which call for his assistance.

He is bound to reprove and rebuke sin in all its varieties; to condemn vice in great people even more sternly than among the lower ones; because the great ought to set a good example to those below them.

He is bound to keep his people as much as possible in one mind as regards the fear and love of God and the worship of God; and therefore he would be a false hearted man if he took no pains to hinder them from separating into parties and neglecting to attend the Church, the House of God.

He is bound to put them in mind of the blessings they have the power of enjoying,—of going to the parish Church and learning the truths of the Gospel of Jesus Christ, without having to pay for it.

He is bound to offer learning to *all* the poor children in his parish; and to help to teach them himself, that they may not grow up ignorant of their duty to God and to their fellow-creatures. When they have learned to read, he ought to hear them read; and try to make them UNDERSTAND what they read—and to teach them things that will be useful and excellent for them to think upon: and he should try to do all this for them without their paying for it.

He ought to live among his parishioners, and take care, that when they particularly wish to speak to him, either at his own house or at their's, he may be soon met with. And if he be obliged to leave them for a little while, he is bound by every sacred duty and obligation, before God and man, to provide carefully some proper person, some brother clergyman, to do what is needful while he himself is away.

And he is to watch over *himself* more particularly than over any one else; because, if he sets a bad example, many evil minded persons will be delighted to find an excuse, as they

imagine, for their own bad conduct, in *his* irregular and bad life: and right-minded persons will be distressed at his *teaching* one thing but *doing* another.

But if he be sober, temperate, chaste, and correct in every day talk and conduct; if he be a lover of truth and plain straightforward dealings; if he be ready to forgive, and unwilling to keep up quarrels; if he be self-denying and liberal; if he be happy to join in any charitable plans, and take great pains to encourage good in every way, and to shew his dislike to vice and folly; if he try to put an end to the neglect of God and of God's laws, and to get rid of anything that helps to make people love wickedness,—he is then “making full proof of his ministry;” he ought to be esteemed and followed by his flock. But all the people who neglect God, and dislike the duties of religion, are likely to hate the clergyman: for this was the way in which the badly disposed Jews hated Jesus Christ. They knew He detested their evil ways; and therefore they could not keep their vices and have Him for a friend at the same time.

This will teach us something about the duties of a clergyman.

Whether rector or vicar, he is, in fact, Curate of the parish; but when he has another clergyman to assist him while he is living in the parish, or to live in it while he himself lives in some other parish, that clergyman who acts in his stead, is properly called the Assistant Curate.

But the common custom is to call only the *assistant*, the curate; and to call a rector, the rector; or a vicar, the vicar.

In the prayers read in our prayer book for the Clergy and People, we find the words “bishops and *curates*, and all congregations committed to their charge.” It means bishops and rectors and vicars, and those clergy who have the charge or “cure” of parishes.

A Perpetual Curate is a clergyman having authority and rank like a rector or vicar, but holding his living on different conditions and laws.

PARISH OFFICERS.

OVERSEERS. The word overseer occurs in the Bible above a dozen times. In almost all the texts where it may be found, the word means “a person whose duty it is to keep a look out on

others who are at work, and, in some casts, to pay the money due as wages : for instance, in the 2nd book of Chronicles, chap. 34, v. 17, Shaphan the Scribe says to King Josiah, "all that was committed to thy servants they do it. And they have gathered together the money that was found in the house of the Lord, and have delivered it into the hands of the *overseers*, and to the hand of the workmen." This was when the House of God wanted repairing.

These overseers, mentioned likewise in the 12th verse, are described in verse the 10th as "workmen that had the oversight of the house of the Lord."

The "overseers" mentioned in the New Testament, (Acts, chap. 20, v. 28,) means what we call now, in our times, "Bishops."

The word in the Greek New Testament, which is translated into our language as overseers, is *episcopoi*, (e-pisco-poi,) and it means overlookers, overseers, men who *see over* what others are about.

And the duty of a bishop is called episcopal duty.

There are twenty bishops in England, and two archbishops; which means that these two are of higher rank, power, and authority than the bishops.

One is the Archbishop of Canterbury, in Kent.

The other is the Archbishop of York, in Yorkshire.

There are four bishops in Wales.

There is one bishop for the Island of Sodor and Mann.

There are thirteen bishops in Ireland, and two archbishops. The Archbishop of Armagh, and the Archbishop of Dublin.

And there are nearly twenty bishops sent from England to watch over the churches of Christ in distant foreign parts; some as far away as twenty thousand miles. One is living in Jerusalem.

All these English, Welsh, and Irish bishops, and archbishops, receive money from land belonging to the church of Great Britain and Ireland.

Great Britain means England, Wales, and Scotland.

BESIDES the bishops, there are about sixty clergymen, called archdeacons, who go from parish to parish, every other year, to see whether the churches are in good repair; and to enquire into any matters that may be amiss, concerning the

church or the congregation, or the churchwardens or clerk ; that they may settle such matters, or, otherwise, mention them to the bishop or archbishop.

The bishops are the overlookers of all the clergymen who are not bishops : they give them authority to act as clergymen ; they give them holy orders to teach the Gospel, and to live according to it ; and if the clergy neglect their duties and lead a bad life, the bishop looks to it, and takes care to see that the clergyman amends his conduct ; otherwise the bishop can prevent his doing any more duties in the parish.

St. Paul said to the elders, (those priests who had been longest in the church,) at Ephesus in Asia, " take heed, therefore, unto yourselves, and to all the flock, over the which the Holy Ghost hath made you *overseers*, to feed the church of God, which He hath purchased with His own blood."

And so, it is now the custom, that certain learned and experienced and, generally, *elderly* clergy, are ordained to be bishops or overlookers of the Clergy and the Church.*

But the overseer of a *parish* is quite another sort of person. He used to have an immense load of trouble some eight or nine years ago, and for many years before, in finding employment or money for those people in the parish who had no means of gaining regular wages and support.

But the law for finding employment and giving means of support to the working people has been now quite altered ; and the overseer has very little to do in the matter. It is called the " New Poor Law."

In every parish there are generally some persons who cannot at all help themselves by the labour of their hands : some are very old and helpless ; some are left quite alone in this world, without any relations living, or, if living, too poor to help them. Some are bed-ridden by illness ; some are out of their senses and unfit to be left to themselves.

Then the question arises, how are these persons to be supported ? And the answer is, they must be supported by their fellow-parishioners.

So, then, there must be some person to look to this matter, and into the truth of their several cases or histories ; and to make

*There are other titled and dignified Clergy, such as Deans, Canons, Prebendaries, Chancellors, but the Bishops and Archdeacons are the only authorities whose office and powers need explanation in these pages.

out how much money is wanted to support these people ; some in the poor-house, and some out of it ; some in their own homes ; others, perhaps, in a mad-house.

This is the duty of the parish overseers, two in number : they mention these matters to the guardian of the parish, and he attends to it at the Union-house.

When the amount of money is known, the overseers obtain leave from the magistrates to make a rate, called a poor rate : and the money is raised among the parishioners in the way mentioned in page 7.

Union-houses are so called because they are built to receive paupers,—destitute poor people,—from a large number of parishes ; perhaps thirty or forty parishes ; and so the poor *unite* or are brought into union, under one roof.

And out of every parish is chosen an officer called a guardian, whose duty is to *guard* the rate-payers of his parish from being made liable to pay too much money in rates ;—to *guard* the poor belonging to his parish from being ill-treated in any way ;—and to *guard* the gentlemen who attend at the union-house for the general good of the poor of *all* the parishes, from being deceived by any false statements concerning such or such parish.

Thus have been explained the words churchwarden, overseer, poor rate, highway rate, church rate, tithes, rent-charge, bishops, rectors and vicars or curates and assistant curates ; and the meaning of guardian of the poor, and union-houses.

It is a very proper and useful thing that we should be taught these matters in a plain and easy way, even while in youth. Because if we do not gain a right understanding of them *now*, we should grow up to be men, and never get a clear notion about them. And so we should live and die in ignorance, without being at all the happier or better for such ignorance.

Moreover, some ill-disposed persons might take advantage of such ignorance on our part, and try to lead us astray, into discontent and bad feelings of every kind. There is no lack of bad advisers.

Some bad men might try to make us believe that the churchwardens spend the parish money unfairly, to save their own pockets. Now we know that it is impossible for them to do this, because as all the payers of rate have an opportunity given to them to see how the money was used, it would be madness in a churchwarden to act in any unfair way.

Others would tell us that the parson, the vicar or clergyman, robs the poor farmers of ever so much money in tithes. Now we know that it is the landlord who has to allow for the tithe, out of the rent ; and that one-tenth of the parish originally was allotted as an estate for the clergy.

And we learn from the Bible that there was always a portion of land set apart for the benefit of the priests of the Church.

God told the Jewish people, through His prophet Malachi, (ch. 3, v. 8,) that He considered that they had robbed Him, by not having paid those tithes which they very well knew ought to have been duly brought to His ministers.

And it is well worth remembering, that the clergymen of England, Wales, and Ireland, in almost every case, (certainly seven out of ten,) are gentlemen who have fortunes of their own, quite independent of what they receive as Clergymen. They are so far from living altogether on tithes or on fees or any money paid to them as Clergy,—that, in fact, they bring hundreds of thousands of pounds into the eleven thousand parishes of England alone,—and spend their own private wealth among and for the benefit of their people.

It is well to know this ; for most persons live and die, believing that our clergymen are kept by the people of their parishes, and that if they did not pay them, they would have nothing to live upon.

The laws of our country take care of all the parishes ; of poor men quite as much as of rich men.

It has here been shewn by what has been said about rates, that the poor man is not taxed beyond his fair share ; and that the rich man does not pay a halfpenny less than he ought.

So the poor man who lives in a cottage, and the richer man who lives in a large house, both help to pay for the joint good of all, and they each feel the benefit of what they pay.

There cannot be any unfair use of the money : therefore we ought to grow up contented with the laws ; and if we become steady, industrious, and well-behaved men, who knows but that some boy who is now a third mate, may one day have a farm and labourers under him, and be chosen Churchwarden !

MEETING HOUSES AND PREACHERS.

It has been stated in the other part of this book, that many

men who find their way into meeting-houses, as preachers and prayer-makers, know very little about the Prayer Book of the Church. Want of education, and a still greater want of humility and candour, keep many men who are fond of teaching *others*, in a very lamentable state of ignorance in matters that nearly concern *themselves*. Some of the preachers that gain a living by attending at these meeting houses, have been better taught than others; and would, in fact, have been brought up as priests of the Church, had their friends and relatives possessed means of giving them that first-rate education which *all* the Clergy receive. Not having been able to accomplish this, they turn their backs upon the church and all that belongs to it; and some of the travelling preachers know no more of our Prayer Book than a horse knows of the alphabet: some cannot read a chapter of the Bible without many mistakes. These are what our Lord would have called the blind guides of the blind.

There are some well meaning, decent individuals among these preachers; but the conditions on which they hold their place and office are slavish and unworthy. The whole plan upon which these poor men (who are so fond of hearing their own voices) are paid, is one of the most humbling dependence.

Collections of gold, silver, and copper are made from among the people who go to these meeting-houses; and if the shillings and half-crowns are subscribed tolerably fast, the preachers sometimes "suck thereout no small advantage." Let no one suppose that the Gospel and the Expounding, as they call it, are to be had "without money and without price." Some of the hearers have now and then to smart for it. In some preaching places the people are asked a little too often to pay a trifle of money. A short time since, a clergyman having noticed one of his parishioners coming very steadily to Church, instead of attending the meeting-house, asked him what had led him to a right mind, at last. The man's answer was, "Sir! I left the chapel because I find it too expensive: they were so often begging of me; and I am not the capable man they took me for."

Some meeting-house-keepers make collections under the name of "weekly class money," "monthly and quarterly collections," "ticket money," "seat money," "love feasts," "prayer meeting and experience-class subscriptions," and "tea meetings,"—such as we hear of, now and then, in the

summer, when the people who have been in the habit of attending Meeting are entertained out of doors in some public garden or field. All of which must be *paid for* by somebody, however pleasant the amusement may be.

The Methodists have published lately an account of their numbers. It appears that upwards of two thousand members have left them. Some people say that this is because so many new churches have been built, and so many thousands of free sittings have been provided for the poor. It may be so : but it is quite as likely that poor people get more learning now than they did formerly ; learning of the best sort,—religious knowledge taught by the highly educated and zealous Clergy, who supply imperishable learning to their flock, especially to the children ; and so enable the poor people to think for themselves. And the more of this knowledge they get from the parish priests, the less they begin to like the ranting and often unmeaning talk of the meeting-house prayer-maker and preacher. The House of Dissent is divided against itself, and therefore cannot be expected to stand very long. In some places the meeting-houses have been shut up ; or bought by the Church people to be changed into schools. In other places the very existence of the meeting-house depends on one or two capable men, whose money helps to prolong “ the life of the building.” Many a preacher who had begun to hope he had secured for himself a snug birth, as stationary pastor, has been obliged to quit the fold,—sheep, lambs, and all,—and look out for himself in other quarters.

The poor people, in general, do not know all these matters, nor are they aware of the many parties into which the opponents of our church are now split.

There have been the Church or Primitive or Wesleyan Methodists ; after these came the Ranters, (Wesley’s people going one way, and Whitfield’s another ;) then the NEW Methodists ; then the Independents or Bryanites, whose party took their name from one William O’Bryan ; then came the Tent Methodists, who quarrelled with the Old Methodists about their right to a tent at Bristol : and seven years ago another set rose up calling themselves the New Connexion or New Association Methodists, who began (LIKE THE CHURCH PEOPLE) to think very contemptuously of some of the travelling preachers,—ignorant, uneducated men who hawk about

“the word of the Lord,” as they call it, as pedlars or hawkers go tramping about with lace or tea. All this proves how weak the party is : and we may be prepared to expect that in about ten years more, there will have been as many more divisions, to the great scandal of religion and to the shame of those who cause such divisions : as was shown in the 26th page of the first part of this book.

It follows, of course, that those men who have advanced money for the building up of the meeting houses, must begin to feel very uneasy. If the funds get lower and lower, their speculation proves unfortunate, and they find out in the end, that they have not only lost sight of the church of their forefathers, but of their money also. The more violent and bigoted of the separatists are in the habit of talking loudly about their independence. It needs but few words to shew that there is scarcely any situation in life, wherein men are *more dependent* upon circumstances. The dependent state of the preachers is sorrowful indeed. If any three or four of the leading members of the preaching-house, who brought the preacher into his station, stand forward to say that they do not see fruits enough, or money enough coming in, the consequence, in general, is, that the unlucky preacher is got rid of ; just as a farmer would get rid of a horse, whose paces he did not like. And, in this manner, the man they dignified with the name of minister is placed on the footing of a servant at will. Thus, the poor people who are persuaded to attend these meeting houses, (or chapels, as they sometimes call them,) never hear the speech of a FREE MAN : and, so, they, as hearers, *depend* on the opinions and prejudices and caprices of the most monied and capable members, as to their hearing the same adviser preach to them for a month together.

And, beyond a doubt, the head men or managers of the meeting house *depend* on the subscriptions of those who think proper to attend it. If there be a very thin and scanty congregation, or even a large congregation with very scanty means and few sixpences to give away, then, in all likelihood, the meeting house must be shut up : so that the whole party are in a constant and unhealthy state of *dependence* on each other, with this additional drawback and cause of anxiety, that, after all, they may be doing that which is hateful to God, in setting up congregations apart from their fellow pa-

rishioners and persuading people to think meanly and wrongly of the Church. The knowledge of these plain, stubborn facts is carefully kept concealed from the labouring poor. But where the cottagers see and hear constant proofs that their church minister is busy and active on their behalf, and trying to do all in his power to befriend them with good and true counsel, and to declare to them the pure Gospel of Christ, they will not suffer themselves to be easily talked over to the separating party. While the church is faithfully served, we may joyfully hope that as the apostles and the true and fast friends of Christ "were all with one accord in Solomon's porch," in the shadow of the courts of the house of the Lord in Jerusalem, so, likewise the congregations of our churches will increase more and more, and continue to be of one mind, and of one faith, and of one heart.*

This happy and healthy state of things is, in fact, the end and object of the clergymen's residence among their people and the most blessed result of their pastoral influence. People who look upon the rectors and vicars, and assistant curates in our villages, as upon mere expounders of doctrine, and rulers in spiritual authority, know, in fact, nothing of the British Clergy. They are to be regarded as defenders of the faith committed to Christ's saints, and as conservators and champions of His truth; whose preaching and living among their parishioners are to benefit all they come near to; like salt, (as our Lord describes it,) seasoning and preserving the true members of the church "in the unity of the spirit, in the bond of peace, and in righteousness of life." Their extensive and refined education bestows upon our Clergy a peculiar distinction as scholars fully qualified to interpret, explain, and teach the Scriptures and all other spiritual learning. Their rank, as gentlemen, operates almost universally as a security to their flock that they will not shame the religion of Christ and the holy order of Christ's Priesthood, by joining hand and hand with the wicked, by consorting in fellowship with the drunkard and the spendthrift, and the liar and the cheat; or by choosing companions from the shameless of either sex, in low and sensual indulgences. Where, unhappily, in any

* The congregations *are* increasing, and Churches are rising on every side. Upwards of fifty dissenting preachers have lately applied to the Bishop of Chester for ordination to the Established Church.

one or two cases, within knowledge, such offences happen, they are mentioned as most rare, strange, and unusual instances; which proves that the great mass and crowd of our Clergy are known as men of unblameable lives; and the circumstance of *one* of their number being occasionally found wanting in faithfulness, ought not to be regarded as a reason for our despising *all* the Clergy, any more than we should be justified in refusing to read and believe the Gospel of Matthew and John, merely because one of their fellow apostles and ministers proved to be a traitor and a devil. The private fortunes of our clergymen, blended with the revenues of a Church, wholly independent of other men's money, (for nine-tenths of each estate of land belong to the owner, and the remaining tenth has always been the estate of the Church,) empower these apostolical ministers to discharge the high duties of their sacred calling, "without respect of persons,"—neither cringing to the great, nor borrowing of the rich, nor creeping, like Eli's wandering kingsfolk in quest of "a piece of bread,"* into the hearths and cupboards of the unlettered poor. And the great and blessed privilege enjoyed by the faithful ones of every clergyman's flock is this, that they may, under the teaching of truth from his lips, go on from grace to grace, strengthening their religious knowledge with daily new convictions, and learning so to run the Christian race, under the training of a sure guide, whose heart is bound up in their success, that they may obtain the reward of their steadfastness, an incorruptible and heavenly crown. It is a privilege which cannot be too dearly prized, that while the enemies of such a parish priest may be many, and rage horribly, lamenting that they are powerless to gainsay his doctrine, or destroy his daily increasing influence, he is elevated by the very constitutions of his Order, above the ill-disguised rancour of schismatics and separatists—above the slanders of the envious and disaffected, and all the conspiracies of the vile. Moreover, it is, and ever must continue to be, a just cause of rejoicing and comfort, that the sheep, who continue in his fold, being, not under a poor dependent hireling, who "eats his bread with quaking, and drinks his water with trembling,"† but

* 1st Book of Samuel, ch. 2, v. 12.

† Ezekiel, ch. 12, v. 18.

under a shepherd who regards and marks them for his own, may assure themselves, in turn, that they shall at morn, noon, or evening, without let or hindrance, be permitted to hear his voice, and know him and be known, to the honour and glory of the Redeemer's name, and to the increase of that mutual confidence, peace, and joy, which no intruder or intermeddler can take from them.

THE END.

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